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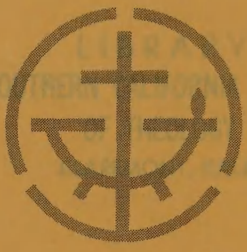
STUDIES IN EARLY ROMAN LITURGY

II. THE ROMAN LECTIONARY

By
WALTER HOWARD FRERE
C.R., D.D., Litt.D.
Bishop of Truro

OXFORD UNIVERSITY PRESS
LONDON : HUMPHREY MILFORD
1934



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II

THE ROMAN GOSPEL-LECTIONARY

BY

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INTRODUCTION

ATTRACTED, more than forty years ago now, by the hope of being able to travel backward along a little-explored road to a point in the history of the Roman rite more early than that attainable by the more familiar routes, I began to collect and compare the capitularies, i.e. schemes of the Mass-lessons, to be found in Gospel-books. At first the task seemed baffling. Had not Tommasi already printed a synopsis, which by its complexity must have daunted many a stout heart? The varieties were so numerous that a mere record was bound to be bewildering. Was there any hope of sifting such material so as to discover the causes of variation, to classify the types which emerged, to lay bare some order that underlay the chaos; and so practically to facilitate the task of students who for other reasons—as librarians, palaeographers, historians of art, and the like—have the pleasure of making acquaintance with such a distinguished company as the Gospel-books of the ninth, tenth, and eleventh centuries?

As the material accumulated, being gathered for the most part in leisure hours and times of holiday, this hope began to dawn and deepen. Lines of classification, or at least of grouping, began to appear, and reasons to account for the diversities began to suggest themselves. Then came the publication by Dom Morin in the *Revue Bénédictine* of the two lists—of Epistles and Gospels—in the Würzburg MS.[1] This gave a new point of departure for the inquiry, carrying it back to the beginning of the eighth century; and a reorientation of the general outlook followed. Constant references to *R.B.* in the course of this inquiry will show how greatly, beyond this, it is indebted to Dom Morin and his colleagues of the *Revue Bénédictine*.

The Gospel-tradition is handled in this volume before the Epistles come into question, in the next volume. The material available for this purpose is much the more ample; and it is easier to trace the lines of development. On the other hand the Epistle-tradition is more archaic, and preserves older features all along the way. The partnership between the two is a loose association in which the Epistles represent a conservative senior partner, dragged along rather reluctantly by an innovating junior, and content to let him have first hearing.

The restricted nature of the inquiry must be made clear. It concerns only the Roman rite, and only the period covering some

[1] *R.B.* xxvii (1910), pp. 41–74, and xxviii (1911), pp. 296–328.

four centuries, from about A.D. 700 onward. Other schemes of the lectionary—Gallican, Mozarabic, Ambrosian, and the like—have been for the most part left on one side; and even the possibility of reaching behind to earlier days, shown by the evidence recently produced from Beneventan books by Dom Hesbert, has been ruled out.[1] The *terminus a quo* is thus roughly settled by the innovation made under Pope Gregory II (715–31), turning the Thursdays in Lent into 'Stational days'. There is no such clear date for the finish of the inquiry, for that expires as the old Roman tradition is transformed, by various stages and under various influences, into the manifold 'uses' of the later medieval time.

It must be clear also that, for this purpose, the date of the writing of any manuscript is not so important as the date of the document which it contains, which is often much earlier than that of the manuscript.[2] For the transcribers of our fine Gospel-books proper (i.e. the four Gospels with capitulary) were evidently, at any rate in respect of the capitulary, very conservative in their ways. Other books, less costly and less magnificent, were in practice utilized for the usual liturgical reading of the Gospels; so no extensive confusion arose even if current usage came to differ from the capitulary. It is, therefore, not uncommon to find an old type of capitulary in a relatively modern Gospel-book.

The case is different with the Gospel-series (i.e. the book containing the liturgical Gospels written out in full in their liturgical order). They are practical books designed for use at Mass and needing to conform to current usage. They are, therefore, less valuable for this purpose than Gospel-books, as is shown in Chapter XII which deals separately with them. *Mutatis mutandis*, the same may be said about the 'Epistles'. In their case a capitulary-list is rare; and our evidence is almost entirely drawn from the Lectionary or the Comes, i.e. from books containing the series of lessons, written out at length.

There is a fairly clear line of historical development which emerges from a study of the Gospel-books, though details remain obscure. The chief points to be observed in this development may be summarized thus:

1. We begin with lists that are anterior to Pope Gregory's innovation, and represent, therefore, the end of the seventh or beginning of the eighth century.

2. The 'Earlier Series' represent roughly the Roman models

[1] *Eph. Liturg.* xlviii (1934), 198–223.

[2] The most easily dated MSS. seem to be Qk. Rg. Burk. Ql. Ab. Far. Pl. Pp. Rz.| Ac. Ao. Ada, Pr. Epe. and Hild. | MM. Re. TM. Oe. TD. Bernw.

received by Pippin in the middle of the eighth century, whether with or without the new provision for Lenten Thursdays.

3. The 'Standard Series' (in two forms) represent the models promulgated by Charlemagne at the end of that century; but these are not necessarily conformed to the Hadrianic Sacramentary which he also promulgated then, being in some respects of earlier date than that Sacramentary.

4. Fresh models from Rome continue to be disseminated, showing innovations which have taken place in Rome, whether corresponding to the *Hadrianum* or going beyond it, especially by the importation of fresh Saints, or the filling up of gaps that remained in the series.

5. The capitulary undergoes further revision, especially in the matter of the Sundays after Epiphany and after Pentecost.

6. An alternative set of ferial Gospels competes with the older set, amplifies it, or supersedes it, in whole or in part.

7. The 'Gelasian' influence modifies it. Perhaps to it is due the rival series for ferias: anyhow it is evident, certainly in the matter of Saints; and perhaps also in the formation of a Commune Sanctorum and the segregation of Sanctorale from Temporale.

8. Under all these influences the old form of Roman capitulary is disintegrated; its identity is lost; and the inquiry is brought to an end in a multitude of variations of use.

This summary gives a bird's-eye view of the contents of this volume as regards the Gospel-list. It seems a logical and credible line of development. The case is not materially different in regard to the Epistles, though it would have been difficult to establish it there without the guidance which comes from the study of the Gospels.

It is hoped that this survey will make possible a more satisfactory classification of the existing Gospel-books. Hitherto the greater part of what has been done has rested very insecurely upon palaeographical evidence, or still more insecurely upon artistic considerations suggested by the miniatures and other ornamental pages, or even by the bindings which happen now to clothe the manuscripts. Such evidence is very inconclusive so far,[1] and the liturgical evidence afforded by the capitularies must be brought in to amplify or modify conclusions drawn from the other evidence.

In the course of this forty years of amateurish work the difficulties have been many. It has been necessary often to depend

[1] It is easy to see from the literature (e.g. in Gatzweiler's summary concerning Aachen Gospel-books, pp. 26–45) how tentative and conflicting are the opinions so far reached along these lines.

upon notes taken of the manuscripts studied, which have not always been as full and explicit as subsequent knowledge showed to be desirable; and it has rarely been possible to go over the ground again in order to amplify or verify.

Wider research would, no doubt, have produced more material:[1] but it would have been no gain to deal with later evidence. In fact, a good deal that has been collected has not been utilized, for it would only add to the complexities of the declining period. It remains to be seen whether this general line of development will be borne out by further evidence. My hope is that this will be the case; but anyhow in the meanwhile it may serve as a clue to the investigator and cataloguer.

It remains only to place on record my gratitude to a large number of persons who have made the work possible and pleasurable. They range from armies of officials in the libraries, who have borne patiently with my troublesome inquisitiveness, to individual fellow travellers who have put up with my hobby. To all of them I offer most sincere thanks.

WALTERUS TRURON:

July, 1934.

[1] I am particularly sorry not to have seen the famous Vienna Gospel-books (Gatzweiler, pp. 26–31).

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THE EARLIER GOSPEL-SERIES

from Reims MS. 10

IN NOMINE DOMINI NOSTRI JESU CHRISTI SALUATORIS
INCIPIT CAPITULARE LECTIONUM EUANGELIORUM
DE ANNI CIRCULO

1.[1] Id est in uigilia Natale domini de nocte. sec'dm Lucam capitulo iii.
Exiit edictum a cęsare augusto: Usque;
pax hominibus bonę uoluntatis.

2. Item ad S'cam anastasiam. sec'dm luc. cap'. iii.
Pastores loquebantur ad inuicem; Usque;
sicut dictum est ad illos;

3. Item ad S'cm petrum. sec'dm ioh' cap. i.
In principio: erat uerbum; Usque;
plenum grati: et ueritatis;

4. In Nat'l. S'ci stephani. sec'dm matheum cap' ccxl.
Dicebat Iesus turbis iudaeorum. Usque;
benedictus qui uenit: in nomine d'ni.

5. In Nat'l. s'ci ioh ap'li. Sec'dm ioh. cap'. ccxxxii.
Dixit ih's petro sequere me; Usque;
scimus quia uerum est: testimonium eius;

6. In nat'l. innocentum. sec'dm Math. cap vi.
Angelus d'ni in somnis apparuit ioseph. Usque;
quo nazareus uocabitur

7. In nat'l s'ci Siluestri. sec'dm math'. cap. cclxiii.
Dixit ih's discipulis suis; vigilate: quia nescitis: Usque;
sup' omnia bona sua: constituet eū;

8. In octab' d'ni ad S'cam Mariam ad martyres. secd'm luc. cap' .iii.
Cum consummati sunt dies octo. Usque;
gloria plebis tuę israhel.

— Dominica i post natale domini. 3 Lu. (ii. 33–40).
Erat ioseph et maria mater Iesu mirantes . . . .
. . . . et gratia dei erat in illo.

[1] The marginal numbers are added to show the correspondence with the Standard series. The first eight entries are given in close adherence to the details of the manuscript. Thenceforward the spelling, punctuation, and the like, has been modernized and standardized.

9. In uigilia theophanię in ecclesia S. petri. 6 Mt.
In illo tempore: Defuncto herode . . . .
. . . . nazareus uocabitur.

10. In theophania. 4 Mt.
Cum natus esset Iesus in bethleem iudę in diebus herodis regis . . . . in regionem suam.

11. Dominica post theophaniam in ecclesia S. iohannis et pauli. 3 Lu.
Cum factus esset Iesus annorum xii . . . .
. . . . apud deum et homines.

12. Mense ianuario die xiv. Natale S. felicis in pincis. 116 Lu.
Dixit Iesus discipulis suis; Qui uos audit . . . .
. . . . scripta sunt in cęlis.

13. Feria iv post theophaniam. 13 Jo.
Uidit iohannes Iesum uenientem ad se: et ait . . . .
. . . . hic est filius dei.

14. Mense ianuario die xvi. Natale S. marcelli. 269 Mt.
Homo quidam peregre proficiscens . . . .
. . . . intra in gaudium domini tui.

15. Ebdomada ii die dominica in ecclesia S. eusebii. 18 Jo.
Nuptię factę sunt in chana galileę . . . .
. . . . crediderunt in eum discipuli eius.

16. Item alia post theophaniam. 17 Lu.
Regressus est Iesus in uirtute spiritus in galileam . . . .
. . . . quę procedebant de ore eius.

17. Feria iv. 18 Mk.
Venit ad Iesum leprosus deprecans eum . . . .
. . . . quę precepit moŷses in testimonium illis;

18. Feria vi. 50 Mk.
Egressus Iesus uenit in patriam; et sequebatur eum . . . .
. . . . impositis manibus curauit.

19. Feria vij. 26 Lu.
Surgens Iesus de synagoga, introiuit in domum sȳmonis . . . .
. . . . oportet me euangelizare regnum dei.

24. Die xviij mense ianuario. Natale S. priscę. 140 Mt.
Simile est regnum cęlorum thesauro . . . .
. . . . noua et uetera.

20. Ebdomada iii die dominica. 63 Mt.
Cum descendisset Iesus de monte, secuti sunt eum . . . .
. . . . et sanatus est puer ex illa hora.

21. Feria iv. 25 Mk.
Introiuit Iesus in sȳnagogam: et erat ibi homo manum habens . . . . et restituta est manus illius.

22. Feria vj. 33 Lu.
Cum esset Iesus in una ciuitatum, Ecce uir plenus lepra . . . .
. . . . et curentur ab infirmitatibus suis.

23. Feria vij. 36 Mk.
Coepit Iesus docere ad mare . . . .
. . . . qui habet aures audiendi, audiat.

25. Die xx mense ianuario. S. sebastiani. 45 Lu.
Descendens Iesus de monte, stetit in loco campestri . . . .
. . . . multa est in cęlis.

26. Die suprascripto. Natale S. fabiani. 263 Mt.
Dixit Iesus discipulis suis Vigilate . . . .
. . . . super omnia bona sua constituet eum.

27. Ebdomada iv die dominica post theophaniam. 69 Mt.
Ascendente Iesu in nauiculam . . . .
. . . . quia uenti et mare oboediunt ei.

28. Die xxi mense ianuario. Natale S. agne de passione. 268 Mt.
Dixit Iesus discipulis suis Simile erit regnum cęlorum . . . .
. . . . [horam].

29. Feria iv. 74 Mt.
Loquente Iesu ad turbas, ecce unus de principibus . . . .
. . . . in uniuersam terram illam;

31. Feria vj. 41 Mk.
Dicebat Iesus discipulis suis et turbis; Videte quid audiatis . . . . disserebat omnia.—

32. Feria vij. 178 Lu.
Dicebat Iesus parabolam, intendens quomodo primos accubitus . . . .
. . . . beatus qui manducauit panem in regno dei.

33. Ebdomada v die dominica post theophaniam. 136 Mt.
Dixit Iesus discipulis suis parabolam hanc. Simile est regnum cęlorum homini qui seminauit bonum semen . . . .
. . . . triticum congregate in horreum meum;

34. Item alia. 49 Mk.
In illo tempore, Cum transcendisset Iesus in nauim . . . .
. . . . uade in pace et esto sana a plaga tua.

30. Die xxxij† mense ianuario. Natale S. uincenti. 104 Jo.
Dixit Iesus discipulis suis; Nisi granum frumenti . . . .
. . . . qui est in cęlis.

35. Die xxviij mense ianuario. Natale S. agne de natiuitate. 140 Mt.
Dixit Iesus discipulis suis; Simile est regnum celorum thesauro . . . . [uetera].

36. Feria vi. 47 Mk.
Uenit Iesus trans fretum in regionem gerasenorum . . . .
. . . . et misertus est tui.

37. Feria vii. 67 Lu.
Factum est deinceps ibat Iesus in ciuitatem quę uocatur naim . . . . deus uisitauit plebem suam;

38. Ebdomada vj. 67 Mk.
Cum sero esset factum, erat nauis in medio mari . . . .
. . . . quotquot tangebant eum, salui fiebant;

39. Feria vi. 74 Lu.
Rogauit Iesum quidam phariseus ut manducaret cum illo . . . . quoniam dilexit multum;

40. Feria vii. 21 Mk.
Egressus est Iesus ad mare omnisque turba . . . .
. . . . non ueni uocare iustos, sed peccatores in pęnitentiam;

41. Ebdomada vij post theophaniam. 116 Mt.
Cum uenisset iesus ad turbas . . . .
. . . . et curauit eos omnes;

42. Die ii mense febroario. Purificatio S. marię. 3 Lu. (ii. 22–32).
Postquam impleti sunt dies purificationis marię . . . .
. . . . plebis tuę israel.

— Item alia. 3 Lu. (ii. 28–32).
Accepit sȳmeon Iesum in ulnas suas et benedixit domino et dixit; Nunc dimittis seruum tuum . . . .
. . . . et gratia dei erat in illo.

43. Die v mense februario. Natale S. Agathę. 268 Mt.
Dixit Iesus discipulis suis parabolam hanc; Simile erit regnum cęlorum decem uirginibus . . . . [horam].

44. Feria iv. 63 Mk.
Exiens Iesus de naue uidit turbam multam . . . .
. . . . et cum dimisisset eos, abiit in montem orare.

45. Feria vi. 147 Mt.
Vespere facto. Accesserunt ad Iesum . . . .
. . . . manducantium autem fuit numerus v millia hominum;

46. Ebdomada octaua post theophaniam. 86 Lu.
Conuocatis Iesus discipulis suis . . . .
. . . . euangelizantes et curantes ubique.

47. Feria iv. 154 Mt.
Accesserunt ad Iesum ab hierosolȳmis scribe . . . .
. . . . non lotis manibus manducare non coinquinat hominem

48. Die xiv mense februario. Natale S. Valentini. 96 Lu.
Si quis uult post me uenire . . . .
. . . . non gustabit mortem donec uideant regnum dei.

49. Feria vi. 83 Lu.
Factum est in una dierum: ascendens Iesus in nauiculam . . . . quanta illi fecisset Iesus.

50. Feria vij. 72 Mk.
Surgens Iesus abiit in fines tŷri et sŷdonis . . . .
. . . . et daemonium exisse ab ea.

51. Ebdomada ix. 221 Mt.
Dixit Iesus discipulis suis; simile est regnum cęlorum homini regi, qui fecit nuptias filio suo . . . .
. . . . multi uocati [pauci autem electi].

52. Ebdomada x. 157 Mt.
Egressus Iesus secessit in partes tŷri et sŷdonis . . . .
. . . . et sanata est filia eius ex illa hora.

INCIPIUNT LECTIONES A SEPTUAGESIMA USQUE IN PASCHA.

55. Die dominica. ad S. laurentium. 200 Mt.
Dixit Iesus discipulis suis; simile est regnum cęlorum homini patrifamilias, qui exiit primo mane . . . .
. . . . multi sunt enim uocati, pauci autem electi.

56. In sexagesima. ad S. paulum. 76 Lu.
Cum turba plurima conueniret . . . .
. . . . et fructum afferent in patientia;

57. In quinquagesima. ad S. petrum. 222 Lu.
Assumpsit Iesus duodecim . . . .
. . . . et omnis plebs ut uidit dedit laudem deo.

58. Feria iv. ad S. sauinam. 45 Mt.
Dixit Iesus discipulis suis; Cum ieiunatis . . . .
. . . . ubi est thesaurus tuus, ibi erit et cor tuum.

60. Feria vj. [In Pammachi.[1]] 39† Mt.
Dixit Iesus discipulis suis; Audistis quia dictum est . . . .
. . . . et pater meus qui uidet in abscondito, reddet tibi.

61. In quadragesima. ebdomada i. die dominica ad lateranis. 15 Mt.
Ductus est Iesus in desertum a spiritu . . . .
. . . . et ministrabant ei.

[1] From W.

62. Feria ij. ad uincula. 273 Mt.
Dixit Iesus discipulis suis; Cum uenerit filius hominis . . . .
. . . . in uitam aeternam.

63. Feria iij. ad S. anastasiam. 210 Mt.
Cum intrasset Iesus hierosolȳmam . . . .
. . . . ubique docebat eos de regno dei.

64. Mensis i. ad S. mariam. feria iv. 127 Mt.
Accesserunt ad Iesum scribę et pharisei dicentes . . . .
. . . . ipse meus et frater et soror et mater est.

66. Feria vj. ad apostolos. 38 Jo.
Erat dies festus iudęorum, et ascendit Iesus . . . .
. . . . qui fecit eum sanum.

67. Feria vij. ad S. petrum.[1] 172 Mt.
Post dies vi. assumpsit Iesus petrum et iacobum . . . .
. . . . donec filius hominis a mortuis [resurgat].

68. Ebdomada ij. die dominico uacat.

69. Feria ii. ad S. clementem. 89 Jo.
Dixit Iesus turbis iudęorum; Ego uado et queretis me . . . .
. . . . placita sunt ei facio semper.

70. Feria iij. ad S. balbinam. 227 Mt.
Locutus est Iesus ad turbas et ad discipulos suos dicens . . . .
. . . . et qui se exaltauerit humiliabitur.

71. Feria iv. ad S. cęciliam. 201 Mt.
Ascendit Iesus ad hierosolȳmam . . . .
. . . . et dare animam suam redemptionem pro multis.

73. Feria vi. in uestina. 219 Mt.
Dixit Iesus discipulis suis et turbis iudęorum; Homo erat paterfamilias . . . . eum habebant.

74. Feria vii. ad S. petrum et marcell[in]um. 190 Lu.
Dixit Iesus discipulis suis; Homo quidam habuit duos filios . . . . et inuentus est.

[1] *Add* in XII lc. W.

75. Ebdomada iij. ad S. laurentium martẏrem. 126 Lu.
Erat Iesus eiiciens daemonium . . . .
. . . . beati qui audiunt uerbum dei et custodiunt illud.

76. Feria ij. ad S. marcum. 20 Lu.
Dixerunt pharisaei ad Iesum; Quanta audiuimus facta . . . .
. . . . per medium illorum ibat.

77. Feria iij. ad S. potentianam. 183 Mt.
Respiciens Iesus discipulos suos dixit symoni petro . . . .
. . . . septuagies septies.

78. Feria iv. ad S. xẏstum. 154 Mt.
Accesserunt ad Iesum ab hierosolẏmis scribę et phariseı̨ . . . .
. . . . non coinquinat hominem.

80. Feria vi. ad S. laurentium in lucina. 33 Jo.
Iesus fatigatus ex itinere sedebat sic super fontem . . . .
. . . . uere saluator mundi.

81. Feria vij. ad S. susannam. 86 Jo.
Perrexit Iesus in montem oliueti . . . .
. . . . uade et amplius iam noli peccare.

82. Ebdomada iv die dominica in susurium.[1] 46 Jo.
Abiit Iesus trans mare galileę . . . .
. . . . quia hic est uere propheta, qui uenturus est in mundum.

83. Feria ij. ad SS. quattuor coronatos. 20 Jo.
Prope erat pascha iudę̨orum . . . .
. . . . ipse enim sciebat quid esset in homine.

84. Feria iij. in damasi. 75 Jo.
Iam die festo mediante, ascendit Iesus ad templum . . . .
. . . . de turba autem multi crediderunt in eum.

85. Feria iv. ad S. paulum. 89 Jo.
Preteriens Iesus uidit hominem cę̨cum a natiuitate . . . .
. . . . et procidens adorauit eum.

[1] In Hierusalem W.

87. Feria vj. ad S. eusebium. 94 Jo.
Erat quidam languens lazarus a bethania . . . .
. . . . et uiderant quę fecit Iesus, crediderunt in eum.

88. Feria vij. ad S. laurentium. 76† Jo.
Dicebat Iesus turbis; Ego sum lux mundi; Qui sequitur me . . . . nondum uenerat hora eius.

89. Ebdomada v. die dominica ad S. petrum. 89 Jo.
Dicebat Iesus turbis iudeorum et principibus sacerdotum; Quis ex uobis arguet me de peccato . . . . [de templo].

90. Feria ij. ad S. crisogonum. 79 Jo.
Miserunt principes et phariseı̨i . . . .
. . . . quem accepturi erant credentes in eum.

91. Feria iij. ad S. quiriacum. 75 Jo.
Ambulabat Iesus in galilęam; non enim uolebat in iudęam . . . . propter metum iudęorum.

92. Feria iv. ad S. marcellum. 92 Jo.
Facta sunt encenia in hierosolymis, et hiems erat . . . .
. . . . quia in me est pater, et ego in patre.

94. Feria vj. ad S. stephanum. 94 Jo.
Collegerunt pontifices et phariseı̨i concilium . . . .
. . . . et ibi morabatur cum discipulis suis.

96. Ebdomada vj die dominica ad lateranis legitur passio domini. 274 Mt.
Dixit Iesus discipulis suis; Scitis quia post biduum . . . .
. . . . cum custodibus.

97. Feria ij. ad S. Nereum et achilleum. 97 Jo.
Ante sex dies paschę uenit Iesus . . . .
. . . . et abscondit se ab eis.

— Feria iij. ad S. priscam. 119 Jo. (xiii. 16–32).
Amen amen dico uobis; Non est seruus maior domino suo . . . . continuo clarificauit eum.

99. Feria iv. ad S. mariam. 270† Lu.
Appropinquabat dies festus azimorum . . . .
. . . . nondum quisquam positus fuerat.

100. Feria v. ad lateranis conficitur crỳsma.

101. Feria vj. ad hierusalem. legitur passio domini. 156 Jo.
In illo tempore, Egressus est Iesus cum discipulis suis trans torrentem cedron . . . . . [posuerunt Jesum].

102. In sabbato sancto. 351† Mt.
Vespere autem sabbati quę lucescit in prima sabbati . . . .
. . . . ibi eum uidebitis, ecce dixi uobis.

103. Dominica pascha ad S. Mariam. 230 Mk.
Maria magdalenę et maria iacobi et salome . . . .
. . . . ibi eum uidebitis, sicut dixit uobis.

104. Feria ij. ad S. petrum. 339 Lu.
Duo ex discipulis . . . .
. . . . quomodo cognouerunt eum in fractione panis.

105. Feria iij. ad S. paulum. 340 Lu.
Stetit Iesus in medio discipulorum suorum . . . .
. . . . remissionem peccatorum in omnes gentes.

106. Feria iv. ad S. laurentium. 219 Jo.
Manifestauit se Iesus ad mare tỳberiadis . . . .
. . . . cum resurrexisset a mortuis.

107. Feria v. ad apostolos. 211 Jo.
Maria stabat ad monumentum foris plorans . . . .
. . . . quia uidi dominum, et haec dixit mihi.

108. Feria vj. ad martires. 355 Mt.
Undecim discipuli abierunt in galilęam, in montem ubi . . . . ad consummationem seculi.

109. Feria vij. ad lateranis. 213 Jo.
Cum esset sero die illo una sabbatorum et fores essent clausę . . . . retenta sunt.

110. Die dominica octab' pascha ad lateranis. 216 Jo.
Thomas autem unus ex duodecim qui dicitur didimus . . . .
. . . . uitam habeatis in nomine eius.

111. Die xiv mense aprili. Natale SS. tiburtii, ualeriani, et maximi. 134 Jo.

Dixit Iesus discipulis suis; Hoc est prę̨ceptum meum ut diligatis inuicem; . . . .

. . . . in nomine meo, det uobis.

112. In pascha annotina. 23† Jo.

Erat homo ex phariseis nichodemus nomine. . . .

. . . . sed habeat uitam aeternam.

114. In lętania maiore ad S. petrum. die xxvi mense aprili. 124 Lu.

Dixit Iesus discipulis suis; Quis uestrum habebit amicum . . . .

. . . . quanto magis pater uester de cęlo dabit spiritum bonum petentibus se.

— Item alia. 50 Mt. (vii. 1–11).

Dixit Iesus discipulis suis. Estote misericordes sicut et ego. Nolite iudicare . . . .

. . . . spiritum bonum petentibus se.

115. Feria iv. 153 Jo.

Respiciens Iesus discipulos suos dixit; Pater sancte serua eos in nomine tuo . . . . sed ut serues eos ex malo.

116. Feria vi. 37 Jo.

Erat quidam regulus cuius filius infirmabatur . . . .

. . . . credidit ipse et domus eius tota.

117. Die xxviij mense aprili Natale S. uitalis. 132 Jo.

Dixit Iesus discipulis suis; Ego sum uitis uera, et pater meus agricola est . . . . [fiet uobis].

118. Feria vij. 46 Jo.

Abiit Iesus trans mare galileę quod est tyberiadis . . . .

. . . . et ibi sedebat cum discipulis suis.

119. Ebdomada ii post pascha. ad SS. cosmam et damianum. 89 Jo.

Dixit Iesus discipulis suis; Ego sum pastor bonus . . . .

. . . . et fiet unum ouile, et unus pastor.

120. Kal. mai. Natale SS. philippi et iacobi. 127 Jo.
Dixit Iesus discipulis suis; Non turbetur cor uestrum . . . .
. . . . hoc faciam.

121. Die iij mense mai. Natale S. alexandri. euenti [et theodoli].[1] 138 Jo.
Dixit Iesus discipulis suis; Haec mando uobis . . . .
. . . . oderunt me gratis.

122. Feria vj. 111† Jo.
Dixit Iesus discipulis suis; Qui credit in me . . . .
. . . . sicut dixit mihi pater, sic loquor.

123. Ebdomada iii post pascha. 149 Jo.
Dixit Iesus discipulis suis; Modicum et iam non uidebitis me . . . . nemo tollet a uobis.

124. Die x mense mai. Natale S. gordiani. 95 Mt.
Nolite arbitrari quia ueni mittere pacem . . . .
. . . . non perdet mercedem suam.

125. Die xij mense mai. Natale SS. nerei et achillei. 189 Mt.
Accesserunt ad Iesum phariseĝi temptantes eum . . . .
. . . . quibus datum est.

126. In Natale S. pancratii. 138 Jo.
Haec mando uobis ut diligatis inuicem . . . .
. . . . quia oderunt me gratis.

127. Ebdomada iv post pascha. 147 Jo.
Dixit Iesus discipulis suis; Uado ad eum qui me misit . . . .
. . . . et annuntiabit uobis.

128. Ebdomada v post pascha ante ascensa domini. 150 Jo.
Dixit Iesus discipulis suis; Amen amen dico uobis. Si quid petieritis patrem in nomine meo . . . .
. . . . in hoc credimus, quia a deo existi.

129. Die xiij mense mai. Dedicatio ecclesię S. marię ad martŷres;

129*a*. Die xix. Natale S. potentianę.

[1] from W.

130. Feria iv. 24 Jo.
Abiit Iesus in iudęam terram . . . .
. . . . in hoc enim gaudium meum impletum est.

132. In uigilia ascensa domini. 153 Jo.
Subleuatis Iesus oculis in cęlum dixit; Pater . . . .
. . . . et hi in mundo sunt, et ego ad te uenio.

133. Feria v. In ascensa domini. 235† Mk.
Recumbentibus undecim discipulis, apparuit illis Iesus . . . .
. . . . sequentibus signis.

134. Ebdomada vj die dominica. 145 Jo.
Dixit Iesus discipulis suis; cum uenerit paraclȳtus quem ego . . . . quia ego dixi uobis.

135. Feria iv. 133 Jo.
Dixit Iesus discipulis suis; Si manseritis in me et uerba mea . . . . et gaudium uestrum impleatur.

136. Feria vii. sabbato pentecosten. 128 Jo.
Dixit Iesus discipulis suis; Si diligitis me . . . .
. . . . et manifestabo ei meipsum.

137. Dominica pentecosten. 129† J.
Dixit Iesus discipulis suis; Si quis diligit me . . . .
. . . . sic facio.

138. Feria ij. ad uincula. 24 Jo.
Dixit Iesus discipulis suis; Sic enim dilexit deus mundum, ut filium suum unigenitum daret . . . . [sunt facta].

139. Feria iij. ad S. anastasiam. 89 Jo.
Amen amen dico uobis; qui non intrat per ostium . . . .
. . . . et habundantius habeat.

140. Feria iv. ad S. mariam. 60 Jo.
Dixit Iesus discipulis suis; Nemo potest uenire ad me nisi pater qui misit me . . . . pro mundi uita.

— Feria v. 86 Lu. (ix. 1–6).
Conuocatis Iesus duodecim apostolis, dedit illis uirtutem et potestatem . . . . et curantes ubique.

141. Feria vi. ad apostolos. 36 Lu.
Factum est in una dierum . . . .
. . . . quia audiuimus mirabilia hodie.

— Sabbato. 26 Lu. (iv. 38–44).
Surgens Iesus de sȳnagoga . . . .
. . . . in sȳnagogis galileę.

142. Feria vij. ad S. petrum. 205 Mt.
Egrediente Iesu ab[1] hiericho, secutę sunt eum . . . .
. . . . et secuti sunt eum.

— Item alia. 55 Lu. (vi. 36–42).
Dixit Iesus discipulis suis; Estote misericordes . . . .
. . . . et tunc prospicies ut educas festucam de oculo fratris tui.

144. Die ii mense iunio Natale SS. marcellini et petri. 249 Lu.
Dixit Iesus discipulis suis; Cum audieritis proelia . . . .
. . . . possidebitis animas uestras.

145. Feria iv. 93 Lu.
Accesserunt discipuli ad Iesum, dixerunt illi . . . .
. . . . et manducauerunt omnes, et saturati sunt.

146. Die ix mense iunio. Natale SS. primi et feliciani. 134 Jo.
Hoc est preceptum meum, ut diligatis inuicem . . . .
. . . . in nomine meo det uobis.

143. Octaba die pentecost. 24 Jo.
Erat homo ex phariseis nichodemus nomine, princeps iudęorum . . . .
. . . . non pereat, sed habeat uitam aeternam.

147. Feria vj.

148. [Sabb.] 85 Lu. Uenit ad Iesum uir cui nomen iairus, et ipse princeps . . . .
. . . . fides tua te saluum fecit; uade in pace.

154. Die xix mense iunio. Natale SS. marci et marcellini. 133† Jo.
Dixit Iesus discipulis suis; Hoc est preceptum meum . . . .
. . . . in nomine meo, det uobis.

[1] Text. ab ih'u ab hiericho.

155. Die xix mense iunio. Natale SS. geruasii et protasii. 137 Mk.
Egrediente Iesu de templo . . . .
. . . . qui sustinuerit in finem, hic saluus erit.

156. Die xxiii mense iunio. uigilia S. iohannis baptistę. 1 Lu.
Fuit in diebus herodis regis sacerdos quidam nomine zacharias . . . . plebem perfectam.

157. Die xxiv mense iunio Natale ut suprascriptum est. 3 Lu.
Helizabeth impletum est tempus pariendi . . . .
. . . . et fecit redemptionem plebi suę.

158. Die xxvj mense iunio Natale SS. iohannis et pauli. 144 Lu.
Dixit Iesus discipulis suis; Attendite a fermento . . . .
. . . . qui in cęlis est.

159. Ebdomada i post pentecost, ante natale apostolorum. 29 Lu.
Cum turbę irruerent ad Iesum ut audirent uerbum dei . . . . secuti sunt eum.

160. Die xxviii mense iunio. uigilia apostolorum petri et pauli. 227 Jo.
Dixit Iesus petro; Simon iohannis . . . .
. . . . qua morte clarificaturus esset deum.

161. Die xxix mense iunio. Natale suprascriptorum. 166 Mt.
Uenit Iesus in partes cęsarię philippi . . . .
. . . . quecumque solueritis super terram erit solutum et in cęl.

162. Die xxx mense suprascripto ad S. paulum. 195 Mt.
Dixit sȳmon petrus ad Iesum . . . .
. . . . centuplum accipiet, et uitam aeternam possidebit.

163. Ebdomada i post Natale apostolorum. 35 Mt.
Dixit Iesus discipulis suis; Amen dico uobis, Nisi abundauerit iustitia uestra plus quam scribarum . . . .
. . . . [munus tuum.]

164. Die ii mense iulio. Natale SS. processi et martiniani. 244† Mt.
Sedente Iesu super montem oliueti . . . .
. . . . qui perseuerauerit usque in finem [saluus erit].

165. Octab' apostolorum. 148 Mt.
Iussit Iesus discipulis suis ascendere . . . .
. . . . dicentes; uere filius dei es.

166. Feria iv. 107 Mk.
Cum egressus esset Iesus in uia . . . .
. . . . et ueni sequere me.

167. Feria vi. 77 Mk.
Exierunt pharisei et coeperunt conquirere . . . .
. . . . et misit illum in domum suam.

168. Ebdomada ii post apostolos. 76 Mk.
Cum turba multa esset cum Iesu . . . . dimisit eos.

169. Die x mense iulio. Natale septem fratrum [appia salaria][1] 24 Mt.
Uidens turbas Iesus, ascendit in montem . . . .
. . . . copiosa est in cęlis.

170. Ubi supra prima missa ad aquilonem [secunda][1] ad S. alexandrum. 133 Lu.
Nemo accendit lucernam . . . .
. . . . sicut lucerna [fulguris illuminabit te.]

171. Ubi supra ad S. felicitatem. 130 Mt.
Loquente Iesu ad turbas, ecce mater eius et fratres . . . .
. . . . ipse meus et frater et mater est.

172. Feria vj. 99 Lu.
Descendente Iesu de templo cum discipulis suis . . . .
. . . . et reddidit illum patri suo.

173. Feria vij. 193 Mt.
Accedens ad Iesum quidam ait illi . . . .
. . . . et habebis thesaurum in cęlo et ueni sequere me.

174. Ebdomada iij. 56 Mt.
Attendite a falsis prophetis qui ueniunt ad uos . . . .
. . . . ipse intrabit in regnum cęlorum.

[1] from W.

176. Die xxi mense iulio. Natale S. praxedis. [40 Mt.]
Simile est regnum cęlorum thesauro . . . .
. . . . qui profert de thesauro suo noua et uetera.

177. Die xxiii mense iulio. Natale S. apollinaris. 270 Lu.
Facta est contentio inter discipulos . . . .
. . . . xii tribus israhel.

178. Feria iv. 83 Lu.
Cum egressus esset Iesus de naui . . . .
. . . . prędicans quanta illi fecisset Iesus.

179. Feria vi. 196 Lu.
Dixit Iesus parabolam hanc; Homo quidam erat diues . . . .
. . . . neque si quis ex mortuis resurrexit, credent.

180. Die xxix mense iulio. Natale SS. faustini. felicis. uiatricis. in uia portuense. 154 Lu.
Sint lumbi uestri pręcincti, et lucernę . . . . [uenit].

— Die xxx mense iulio. Natale SS. abdon et sennes. 243 Mt. (xxiv. 5–13).
Dixit Iesus; Videte ne quis uos seducat . . . .
. . . . hic saluus erit.

181. Item alia. 134 Jo.
Hoc est preceptum meum . . . . [gratis].

182. Ebdomada iv. 190 Lu.
Homo quidam erat diues, qui habebat uilicum . . . .
. . . . recipiant uos in ęterna tabernacula.

183. Feria iv. 147 Mt.
Vespere autem facto, accesserunt ad Iesum discipuli eius . . . . quinque milia hominum.

184. Ebdomada v. 121 Lu.
Quidam legis peritus surrexit temptans Iesum . . . .
. . . . uade et tu fac similiter.

186. Die ii mense augusto. Natale S. Stephani pontificis. 228 Lu.
Dixit Iesus parabolam hanc; Homo quidam habiit in regionem longinquam . . . . [et abundabit].

187. Feria iv. 126 Lu.
Erat Iesus eiiciens demonium . . . .
. . . . beati qui audiunt uerbum dei, et custodiunt illud.

188. Ebdomada vi. 214 Lu.
Duo homines ascenderunt in templum . . . .
. . . . et qui se humiliauerit, exaltabitur.

189. Die v mense augusto. Natale SS. sỳxti. felicissimi. et agapiti. 86 Mt.
Ecce ego mitto uos . . . . in finem, hic saluus erit.

190. Die viii mense suprascripto. Natale S. quiriaci. 92 Mt.
Dixit Iesus discipulis suis; Nihil opertum . . . .
. . . . qui in cęlis est.

191. Die ix mense suprascripto. Uigilia S. Laurentii. 170 Mt.
Si quis uult post me uenire . . . .
. . . . donec uideant filium hominis [uenientem in regno suo].

192. Item alia in prima missa. 96 Mt.
Dixit Iesus discipulis suis; Qui amat patrem aut matrem . . . .
. . . . non perdet mercedem suam.

193. In Natale S. laurenti. 103† Jo.
Dixit Iesus discipulis suis; Amen amen dico uobis; Nisi granum frumenti . . . . pater meus.

194. Die xii mense augusto. Natale S. tiburti. 134 Jo.
Dixit Iesus discipulis suis; Hoc est preceptum meum . . . .
. . . . in nomine meo det uobis.

198. Die xiii mense augusto. Natale S. ỳppolyti. 144 Lu.
Attendite a fermento phariseorum . . . .
. . . . coram angelis dei.

197. Feria iv. 74 Lu.
Rogabat Iesum quidam phariseus ut manducaret cum illo . . . . quoniam dilexit multum.

199. Feria vj. 26 Lu.
Surgens Iesus de sỳnagoga, introiuit . . . .
. . . . oportet me euangelizare regnum dei.

200. Die xiv mense augusto. Natale S. eusebii. 263 Mt. (xxiv. 43–48).
Vigilate quia nescitis diem . . . .
. . . . super omnia bona sua constituet eum.

201. Die xv mense augusto. Sollemnia S. marię. 122 Lu.
Intrauit Iesus in quoddam castellum; et mulier . . . .
. . . . non auferetur ab ea.

202. Item. 131 Lu.
Factum est cum hęc diceret, extollens uocem quędam mulier . . . . et custodiunt illud.

203. Die xviii mense augusto. Natale S. agapiti. 154 Lu.
Sint lumbi uestri pręcincti et lucernę ardentes . . . .
. . . . filius hominis ueniet.

204. Ebdomada i post S. laurentii. 74 Mk.
Exiens Iesus de finibus tyri; uenit per sydonem . . . .
. . . . surdos fecit audire et mutos loqui.

205. Die xxii mense augusto. Natale S. timothei et S. symphoriani. 182 Lu.
[Si quis uenit ad me . . . . aures audiendi, audiat.

207. Fe. iv. 169 Lu.][1]
Dum iret Iesus per ciuitates et castella . . . .
. . . . et accumbent in regno dei.

208. Die xxviii mense suprascripto. Natale S. hermetis. 45 Lu.
Descendit Iesus de monte, stetit in loco campestri . . . .
. . . . copiosa est in cęlis.

209. Die xxix mense suprascripto. Natale S. sauinę. 140 Mt.
Dixit Iesus discipulis suis; Simile est regnum cęlorum thesauro . . . . noua et uetera.

210. Die xxx mense augusto. Natale S. felicis et audacti. et depositio heliseі et S. iohannis baptistae. 59 Mk.
Misit herodes et tenuit iohannem . . . .
. . . . et posuerunt illud in mon[umento].

211. Ebdomada ii. 120 Lu.
Dixit Iesus discipulis suis; Beati oculi qui uident quę uos uidetis . . . . uade et tu fac similiter.

[1] From W. Pma.

212. Feria iv. 117 Mt.

Abeuntes phariseí consilium inierunt ut caperent Iesum . . . . in nomine eius gentes sperabunt.

213. Feria vj. 149 Lu.

Ait ad Iesum quidam de turba . . . . et deus pascit illas.

214. Ebdomada iii. 201 Lu.

Dum iret Iesus in hierusalem, transiebat per mediam samariam et galilęam . . . .
. . . . uade, quia fides tua te saluam fecit.

215. Feria iv. 120 Mk.

Introiuit Iesus hierosolȳmam in templo . . . .
. . . . admirabantur super doctrina eius.

217. Die viij mense septembrio. Natale S. adriani. 132 Jo.

Ego sum uitis uera, et pater meus agricola est . . . .
. . . . gaudium uestrum impleatur.

218. Die xi mense septembrio. Natale SS. proti et iacincti. 89 Mt.

Dixit Iesus discipulis suis; Cum persequentur uos in ciuitate ista . . . . qui est in cęlis.

219. Ebdomada iv post S. laurentii. 48 Mt.

Nemo potest duobus dominis seruire; aut enim . . . .
. . . . et hęc omnia adicientur uobis.

220. Feria iv. 40 Mt.

Dixit Iesus discipulis suis; Audistis quia dictum est; Diliges proximum tuum . . . . pater meus reddet tibi.

221. Feria vj. 240 Lu.

Docente Iesu populum in templo . . . .
. . . . et ego dico uobis in qua potestate hęc facio.

222. Die xiv mense septembrio. Natale S. cornelii et cȳpriani martȳrum. 140 Lu.

Dicebat Iesus turbis phariseorum. uę uobis qui ędificatis monumenta . . . . [accusarent eum.]

224. Ebdomada v. 67 Lu.
Ibat Iesus in ciuitatem quę uocabatur naim . . . .
. . . . quia deus uisitauit plebem suam.

225. Die xv mense septembrio. Natale S. nicomedis. 96 Lu.
Si quis uult post me uenire . . . .
. . . . donec uideant regnum dei.

226. Die xvi mense suprascripto. Natale S. lucię et euphemię. 140 Lu.
Simile est regnum cęlorum thesauro . . . . noua et uetera.

227. Feria iv. 38 Lu.
Vidit Iesus publicanum nomine leui sedentem ad theloneum . . . . sed peccatores in pœnitentiam.

228. Ebdomada i post S. cỳpriani. 176 Lu.
Cum intraret Iesus in domum cuiusdam principis phariseorum . . . . et qui se humiliat exaltabitur.

229. Feria iv mense septembrio ad S. mariam in ieiunio mensis vii. 91 Mk.
Respondens unus de turba . . . . in oratione et ieiunio.

230. Feria vi. ad apostolos. 36 Lu.
Sedebat Iesus docens et erant pharisei sedentes . . . .
. . . . quia uidimus mirabilia hodie.

231. Feria vii. in xii. lectionibus. ad S. petrum. 164 Lu.
Erat Iesus docens in sỳnagoga iudeorum . . . .
. . . . quę gloriose fiebant ab eo.

232. Die dominica ad SS. cosmę et damiani [Ante][1] Natale eorum. 222† Mt.
Accesserunt ad Iesum sadducęi . . . . in doctrina eius.

233. Feria iv. 131 Mk.
Interrogauit Iesum unus de scribis quę esset primum omnium mandatum . . . . non es longe a regno dei.

234. Feria vi. 136 Mt.
Simile est regnum cęlorum . . . .
. . . . triticum autem congregate in horreum meum.

[1] From W.

236. Die xxvii mense septembrio. Natale SS. cosmę et damiani. 138 Jo.
Haec mando uobis, ut diligatis inuicem . . . . . [gratis].

237. Die xxix mense septembrio. Dedicatio ecclesię S. angeli. 178 Mt.
Accesserunt discipuli ad Iesum . . . .
. . . . uident faciem patris mei qui in cęlis est.

238. Ebdomada iii post S. cỳpriani. 70 Mt.
Ascendens Iesus in nauiculam, transfretauit . . . .
. . . . qui dedit potestatem talem hominibus.

239. Die vii mense octobrio. Natale S. marci. 269 Mt.
Homo quidam peregre proficiscens . . . .
. . . . intra in gaudium domini tui.

240. Die xiv mense octobrio. Natale S. calisti pontificis. 263 Mt.
Vigilate, quia nescitis . . . .
. . . . super omnia bona sua constituet eum.

242. Kalendis Nou'. Natale S. cęsarii. 104 Jo.
Amen amen dico uobis, Nisi granum frumenti . . . .
. . . . pater meus qui est in cęlis.

243. Die viii mense nouembr'. Natale SS. quattuor coronatorum. 45 Lu.
Descendens Iesus de monte . . . . copiosa est in cęlis.

244. Die ix mense nouembr'. Natale S. theodori. 251 Lu.
Ponite in cordibus uestris non pręmeditari . . . .
. . . . possidebitis animas uestras.

245. Ebdomada iv. 188 Mt.
Simile est regnum cęlorum homini regi, qui uoluit rationem ponere . . . .
. . . . si non dimiseritis unusquisque [fratri suo de cordibus uestris].

246. Die xi mense nouembr'. Natale S. mennę. 96 Lu.
Si quis uult post me uenire . . . .
. . . . donec uideant regnum dei.

247. Item die xi mense nouembr'. Natale S. martẏni. 154 Lu.
Sint lumbi uestri pręcincti et lucerne ardentes . . . .
. . . . filius hominis ueniet.

248. Feria iv. 186 Lu.
Erant appropinquantes ad Iesum publicani et peccatores . . . . pænitentiam agente.

249. Ebdomada v. 223 Mt.
Abeuntes phariseı̨ consilium inierunt . . . .
. . . . reddite quę sunt cęsaris cęsari, et quę sunt dei deo.

250. Die xxij mense nouemb'r. Natale S. cęcilię. 268 Mt.
Simile est regnum cęlorum decem uirginibus . . . .
. . . . nescitis diem neque horam.

251. Die xxiii mense nouembr'. Natale S. Clementis. 269 Mt.
Homo quidam peregre proficiscens . . . .
. . . . intra in gaudium domini tui.

252. Die suprascripto ad S. felicitatem. 130 Mt.
Loquente Iesu ad turbas, ecce mater eius . . . .
. . . . ipse meus et frater et soror et mater est.

253. Item alia. 122 Lu.
Dum perambularet Iesus per iter, intrauit in quoddam castellum.
. . . . maria autem optimam partem elegit [que non auferetur ab ea.]

254. Die xxiv mense nouembr'. Natale S. chrisogoni. 138 Jo.
Haec mando uobis ut diligatis inuicem . . . .
. . . . odio habuerunt me gratis.

255. Ebdomada vj. 74 Mt.
Loquente Iesu ad turbas, ecce princeps unus accessit . . . .
. . . . et salua facta est mulier ex illa hora.

256. Feria iv. 33 Lu.
Cum esset Iesus in una ciuitate . . . .
. . . . et curentur ab infirmitatibus suis.

257. Die xxix mense nouembr'. Natale S. saturnini. 138 Mk.
Uidete ne quis uos seducat . . . . hic saluus erit.

258. Item die suprascripto uigilia S. andreę. 16 Jo.
Stabat iohannes et ex discipulis eius duo . . . .
. . . . descendentes super filium hominis.

259. Die xxx mense octobr†. Natale S. andreę. 20 Mt.
Ambulabat Iesus iuxta mare . . . .
. . . . relictis retibus et patre secuti sunt eum.

260. Ebdomada v ante natale domini. 49 Jo.
Cum subleuasset oculos Iesus et uidisset quia multitudo maxima uenit ad eum, dicit ad philippum, unde ememus panes . . . . qui uenturus est in mundum.

261. Feria iv. 67 Mt.
Cum uenisset Iesus in domum sȳmonis petri . . . .
. . . . sine mortuos ut sepeliant mortuos suos.

262. Feria vj. 149 Lu.
Dixit ad Iesum quidam ex turba; Magister . . . .
. . . . primum quęrite regnum dei et iustitiam eius, et hęc omnia adicientur uobis.

263. Die xiii mense decembr'. Natale S. lucię. 140 Mt.
Simile est regnum cęlorum thesauro abscondito . . . .
. . . . noua et uetera.

264. Feria iv. 79 Mk. Videte et cauete a fermento phariseorum . . . .
. . . . et dimisit illum in domum suam

265. Ebdomada iv ante Natale domini. [206 Mt.
Cum appropinquasset Iesus Hierusalem . . . .
. . . . qui uenit in nomine domini.

266. Ebd. iii ante Natale domini].[1] 257 Lu.
Erunt signa in sole et luna et stellis, et in terris pressura gentium . . . . uerba mea non transibunt.

[1] From Pma.

267. Ebdomada ii ante Natale domini. 102 Mt.
In illo tempore, Cum audisset iohannes in uinculis opera christi . . . . qui praeparauit uiam tuam ante te.

268. Ebdomada i ante Natale domini. 9 Jo.
Miserunt iudęi ab hierusolỳmis sacerdotes et leuitas ad iohannem . . . . ubi erat iohannes baptizans.

269. Feria iv. ad S. mariam. 1 Lu.
Missus est angelus gabriel a domino . . . .
. . . . fiat mihi secundum uerbum tuum.

270. Feria vj. ad apostolos. 1 Lu.
Exurgens maria abiit in montana cum festinatione . . . .
. . . . in deo salutari meo.

271. Feria vij. ad S. petrum. 6 Lu.
Anno quinto decimo imperii tiberii cęsaris procurante . . . .
. . . . et uidebit omnis caro salutare dei.

272. Die xxiv mense decembr'. Uigilia domini. 3 Mt.
Cum esset desponsata mater Iesu maria ioseph . . . .
. . . . ipse enim saluum faciet populum suum a peccatis eorum.

INCIPIUNT CAPITULAE† DE DIVERSIS CAUSIS;

273. Pro ubertate pluuię. 83 Lu.
Factum est in una dierum . . . .
. . . . quia et uentis imperat et mari, et oboediunt ei.

274. Pro sterilitate pluuię. 140† Mt.
Misereor turbę . . . .
. . . . ascendit in nauiculam et discipuli eius cum eo.

275. In commotione gentium. 150 Lu.
Nolite solliciti esse quid manducetis . . . .
. . . . et hęc omnia adicientur uobis.

277. In ieiunio de natale papę. 228 Lu.
Homo quidam nobilis abiit in regionem longinquam . . . .
. . . . habenti dabitur et habundabit.

276. Item alia ut supra. 270 Lu.
Facta est contentio inter discipulos Iesu . . . .
. . . . iudicantes duodecim tribus israhel.

278. In ordinatione presbiteri. 263 Mt.
Vigilate, quia nescitis diem neque horam . . . .
. . . . super omnia bona sua constituet eum.

280. In ordinatione diaconi. 104 Jo.
Amen dico uobis, Nisi granum frumenti . . . .
. . . . honorificauit eum pater meus.

281. Item in Natale papę. 166 Mt.
Venit Iesus in partes cęsarię philippi . . . .
. . . . erit solutum et in cęlis.

282. Item alia ut supra. 225 Lu.
Egressus Iesus perambulabat hiericho . . . .
. . . . et saluum facere quod perierat.

283. In dedicatione basilicę siue oratorii. 60 Lu.
Non est enim arbor bona quę facit fructus malos . . . .
. . . . fundata erat super petram.

284. Item alia. [225 Lu.]
Ingressus Iesus perambulabat . . . .
. . . . uenit enim filius hominis querere et saluum facere quod perierat.

285. Pro relatione† ancillarum dei. 221 Mt.
Loquebatur Iesus in parabolis dicens; Simile est regnum cęlorum homini regi, qui fecit nuptias . . . .
. . . . multi enim sunt uocati, pauci autem electi.

286. Ad uelandam maritatam. 27 Jo.
Respondens† iohannes et dixit; Non potest homo . . . .
. . . . hoc ergo gaudium meum impletum est.

287. Item alia. 189 Mt.
Venit Iesus in fines iudeę trans iordanem . . . .
. . . . quod ergo deus coniunxit, homo non separet.

— Contra iudices male agentes. 214 Lu. (xviii. 1–8).
In illo tempore dixit Iesus turbis iudeorum et principibus sacerdotum parabolam hanc; Iudex quidam erat in quadam ciuitate . . . . fidem super terram ?

— Item alia. 149 Lu. (xii. 13–21).
Ait ad Iesum quidam de turba, Magister . . . .
. . . . et non est in deum diues.

288. Pro ordinantibus. 89 Jo.
Loquente Iesu ad turbas, multi crediderunt in eum . . . .
. . . . opera abrahę facite.

— Contra episcopos male agentes. 263 Mt. (xxiv. 43–52).
Vigilate . . . . ibi erit fletus et stridor dentium.

289. Pro ordinantibus episcopis. 52 Mk.
Circuibat Iesus in circuitu dicens . . . .
. . . . et unguebat oleo multos egrotos et sanabantur.

290. Item alia ut supra. 86 Lu.
Conuocatis Iesus duodecim discipulis suis . . . .
. . . . euangelizantes et curantes ubique.

291. Item alia. 76 Mt.
Circuibat Iesus ciuitates omnes . . . .
. . . . et curent omnem languorem et omnem infirmitatem.

292. Ad agenda mortuorum. 94 Jo.
Dixit martha ad Iesum; Domine si fuisses hic . . . .
. . . . ego credidi quia tu es filius dei qui in hunc mundum uenisti.

293. Item alia. 39 Jo.
Sicut enim pater suscitat mortuos et uiuificat . . . .
. . . . sed transiet de morte ad uitam.

294. Item alia. 56 Jo.
Omne quod dat mihi pater ad me ueniet, et eum qui uenit ad me . . . . in nouissimo die.

295. Item alia. 66 Jo.
Ego sum panis uiuus qui de cęlo descendi . . . .
. . . . et ego resuscitabo eum in nouissimo die.

— In scrutinio primo. 192 Mt. (xix. 13, 14).
Tunc oblati sunt paruuli ad Iesum . . . .
. . . . talium est enim regnum cęlorum.

— Item alia in secundo scrutinio. 106 Mk. (x. 13–16).
Offerebant ad Iesum paruulos . . . .
. . . . benedicebat eos.

— Item in tertio scrutinio. 216 Lu. (xviii. 15, 16).
Offerebant ad Iesum infantes . . . .
. . . . talium est enim regnum cęlorum.

INCIPIUNT CAPITULA EUANGELIORUM FERIA V. IN QUADRAGESIMA.

Ebdomada i in quadragesima feria v. 39† Mt. (v. 27 or 33–48).
Dixit Iesus discipulis suis; Audistis quia dictum est antiquis . . . . perfectus est.

Ebdomada ii in quadragesima feria v. 193 Mt. (xix. 16–29).
In illo tempore, ecce unus accedens ad Iesum Magister bone . . . . et uitam ęternam possidebit.

Ebdomada iii feria v. 180 Lu. (xiv. 12–24).
In illo tempore, dixit Iesus discipulis suis; Cum facis prandium . . . . gustabit cęnam meam.

Ebdomada iv feria v. 196 Lu. (xvi. 19–31).
Parabolam hanc; Homo quidam erat diues, et induebatur . . . . resurrexerit, credent.

Ebdomada v feria v. 53 Jo. (vi. 30–35).
Loquentes turbę ad Iesum dixerunt . . . .
. . . . et qui credit non sitiet unquam.

Ebdomada vi feria v. Conficitur crisma. 112 Jo.
Sciens Iesus quia uenit eius hora . . . .
. . . . exemplum enim dedi uobis, ut quemadmodum ego feci uobis, ita et uos faciatis.

THE STANDARD GOSPEL-SERIES

From British Museum MS. Harl. 2788

INCIPIT CAPITULARE EUANGELIORUM DE CIRCULO ANNI

1.[1] In natali ad S. Mariam Maiorem, secundum Lucam K. III (ii. 1–14).
Exiit edictum a cęsare augusto *usque*
pax hominibus bonę uoluntatis,

2. Item ad S. Anastasiam, secundum Lucam K. III (ii. 15–20).
Pastores loquebantur ad inuicem *usque*
sicut dictum est ad illos.

3. Item ad S. Petrum, secundum Joh. K. I (i. 1–14).
In principio erat uerbum *usque* gratiae et ueritatis,

4. In natali S. Stephani, secundum Mt. K. CCXL (xxiii. 34–9).
dicebat Iesus turbis iudęorum *usque*
benedictus qui uenit in nomine domini,

5. In natali S. Johannis, secundum Joh. K. CCXXXI (xxi. 19–24).
Dixit Iesus petro Sequere me *usque*
quia uerum est testimonium eius,

6. In natali Innocentum, secundum Mt. K. LVI (ii. 13–23).
Ecce angelus domini apparuit ioseph *usque*
quoniam nazareus uocabitur,

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7. In Nat. S. Siluestri. Mt. CCLXIII (xxiv. 43–8).
Dixit J. discipulis suis Vigilate quia nescitis . . . .
. . . . super omnia bona sua constituet eum.

8. In octabis domini ad S. Mariam ad martyres. Lu. III (ii. 21–32).
Postquam consummati sunt dies octo . . . .
. . . . gloriam plebis tuae israel.

[1] The first six entries are given in close adherence to the details of the manuscript: but contractions are expanded and references to the modern chapter and verse are added in brackets both there and throughout. From that point onward a standardized plan has been followed with regard to capitals, punctuation, and the like. The numbers have been added throughout from MS. Far.

9. In uig. de Theophania in ecclesia S. Petri. Mt. VI (ii. 19–23).
In illo tempore defuncto herode . . . .
. . . . Nazareus uocabitur.

10. In theophania. Mt. IV (ii. 1–12).
Cum ergo natus esset Jesus . . . . in regionem suam.

11. Dom. post theoph. in ecclesia iohannis et pauli. Lu. III (ii. 42–52).
Cum factus esset J. annorum XII. . . . .
. . . . apud deum et homines.

12. MENSE JANUARIO. Die xiv mense suprascripto Nat. S. Felicis in pincis. Lu. CXVI (x. 16–20).
Dixit J. discipulis suis Qui nos audit . . . .
. . . . nomina uestra scripta sunt in caelis.

13. Feria iv post theophania. Jo. XIII (i. 29–34).
Vidit Johannes Jesum uenientem ad se . . . .
. . . . quia hic est filius dei.

14. Mense suprascripto die xvi. Nat. S. Marcelli. Mt. CLXIX (xxv. 14–23).
Dixit J. discipulis suis parabolam hanc Homo quidem peregre proficiscens . . . .
. . . . intra in gaud[ium domini tui].

15. EBD. II POST THEOPHANIA die dominico in ecclesia S. Eusebii. Jo. XVIII (ii. 1–11).
Nuptiae factae sunt . . . .
. . . . crediderunt in eum discipuli eius.

16. Item alia post theoph. Lu. XVII (iv. 14–22).
Regressus est J. in uirtute spiritus in galilęam . . . .
. . . . quae procedebant de ore eius.

17. Feria iv. Mk. XVIII (i. 40–4).
Venit ad J. leprosus deprecans eum . . . .
. . . . quae praecepit moyses in testimonium illis.

18. Feria vi. Mk. L (vi. 1–6).
Egressus J. uenit in patriam suam et sequebatur eum . . . .
. . . . inpositis manibus curauit eos.

19. Sabbato. Lu. xxvi (iv. 38–43).
Surgens J. de synagoga introiuit in domum simonis . . . .
. . . . oportet me euangelizare regnum dei.

20. ebd. iii die dominico. Mt. lxiii (viii. 1–13).
Cum discendisset J. de monte sequutae sunt eum turbę . . . .
. . . . et sanatus est puer ex illa hora.

21. Feria iv. Mk. xxv (iii. 1–5).
Introiuit J. in synagogam et erat ibi homo habens manum aridam . . . . et restituta est manus illius.

22. Feria vi. Lu. xxxiii (v. 12–15).
Cum esset J. in una ciuitate. Ecce uir plenus lepra . . . .
. . . . et curarentur ab infirmitatibus suis.

23. Sabbato. Mk. xxxvi (iv. 1–9).
Coepit J. docere ad mare . . . .
. . . . qui habet aures audiendi audiat.

24. die xviii mens. ian. Nat. S. Priscę. Mt. cxl (xiii. 44–52).
Simile est regnum caelorum thesauro abscondito in agro . . . . noua et uetera.

25. die xx mens. ian. Nat. S. Sebastiani. Lu. xlv (vi. 17–23).
Descendens J. de monte stetit in loco campestri . . . .
. . . . ecce enim merces uestra multa in caelo.

26. Eodem die. Nat. S. Fabiani. Mt. cclxiii (xxiv. 43–8).
Dixit J. discipulis suis Vigilate quia nescitis diem . . . .
. . . . super omnia bona constituet eum.

27. ebd. iv post theoph. die dominico. Mt. lxix (viii. 23–7).
Ascendente J. in navicula . . . .
. . . . quia uenti et mare oboediunt ei.

28. die xxi mens. ianuarie S. Agnę de passione. Mt. cclxviii (xxv. 1–13).
Dixit J. discipulis suis Simile est regnum caelorum decem uirginibus . . . . quia nescitis diem neque horam.

29. Feria iv. Mt. LXXIV (ix. 18–26).
Loquente J. ad turbas ecce unus de principibus . . . .
. . . . in uniuersam terram illam.

30. DIE XXII mens. ian. Nat. S. Vincenti. Jo. CIV (xii. 24–6).
Dixit J. discipulis suis Nisi granum frumenti . . . .
. . . . pater meus qui est in cęlis.

31. Feria vi. Mk. XLI (iv. 24–34).
Dicebat J. discipulis suis et turbis Videte quid audiatis . . . .
. . . . discipulis suis disserebat omnia.

32. Sabbato. Lu. CLXXVIII (xiv. 7–15).
Dicebat J. parabolam intendens quomodo primos accubitus eligerent . . . . beatus qui manducat panem in regno dei.

33. EBD. V post theoph. die dominico. Mt. CXXXVI (xiii. 24–30).
Dixit J. discipulis suis parabolam hanc Simile est regnum caelorum homini qui semina[ui]t bonum semen in agro suo . . . . triticum nouum congregate in horreum meum.

34. Item alia. Mk. XLIX (v. 21–34).
In tempore illo cum transcendisset J. in naue transfretauit . . . . uade in pace et esto sana a plaga tua.

35. DIE XXVIII mens. ian. Nat. S. Agnae de natiuitate. Mt. CXL (xiii. 44–52).
Dixit J. disc. suis Simile est r. c. thesauro abscondito . . . .
. . . . noua et uetera.

36. Feria vi. Mk. XLVII (v. 1–19).
Venit J. trans fretum in regione gerasenorum . . . .
. . . . et misertus est tui.

37. Sabbato. Lu. LXVII (vii. 11–16).
Factum est deinceps ibat in ciuitate . . . .
. . . . deus uisitauit plebem suam.

38. EBD. VI post theoph. die dominico. Mk. LXVII (vi. 47–56).
Cum sero esset factum erat nauis in medio mari . . . .
. . . . quotquot tangebant salui fiebant.

39. Feria vi. Lu. LXXIV (vii. 36–47).
Rogavit J. quidam Pharisęus ut cum illo manducaret . . . .
. . . . quoniam dilexit multum.

40. Sabbato. Mk. XXI (ii. 13–17).
Egressus J. a mare omnisque turba . . . .
. . . . non ueni uocare iustos sed peccatores.

41. EBD. VII post theoph. die dominico. Mt. CXVI (xxi. 9–15).
Cum uenisset J. ad turbas . . . . . et curauit eos [omnes].

MENSE FEBROARIO.

42. DIE II mens. febroarii. Purificatio S. Mariae. Lu. III (ii. 22–32).
Postquam completi sunt dies purgationis eius . . . .
. . . . gloriam plebis tuae israhel.

43. DIE V mens. febr. Nat. S. Agathę. Mt. CCLXVIII (xxv. 1–13).
Simile est r. c. decem virginibus . . . .
. . . . quia nescitis diem neque horam.

44. Feria iv. Mk. LXIII (vi. 34–46).
Exiens J. de mari uidit turbam multam . . . .
. . . . abiit in montem orare.

45. Feria vi. Mt. CXLVII (xiv. 15–21).
Vespere autem facto accesserunt ad J. . . . .
. . . . quinque milia hominum.

46. EBD. VIII post theoph. die dominico. Lu. LXXXVI (ix. 1–6).
Conuocatis J. discipulis suis . . . .
. . . . euangelizantes et curantes ubique.

47. Feria iv. Mt. CLIV (xv. 1–20).
Accesserunt ad J. ab hierosolymis . . . .
. . . . non lotis manibus non coinquinat hominem.

48. DIE XIV mens. febr. Nat. S. Valentini. Lu. XCVI (ix. 23–7).
Dicebat J. disc. suis Si quis vult post me venire abneget seipsum . . . . donec videant regnum dei.

49. Feria vi. Lu. LXXXIII (viii. 22–39).
Factum est in una dierum ascendens J. in nauicula . . . .
. . . . praedicans quanta illi J. fecisset.

50. Sabbato. Mk. LXXII (vii. 24–30).
Surgens J. abiit in fines Tyri et Sidonis . . . .
. . . . et dęmonium exisse ab ea.

51. EBD. IX post theoph. die dominico. Mt. CCXXI (xxii. 2–14).
Dixit J. disc. suis Simile est r. c. homini regi qui fecit nuptias filio suo . . . . pauci autem electi.

52. EBD. X post theoph. Mt. CLVII (xv. 21–8).
Egressus J. secessit in partes Tyri et Sidonis . . . .
. . . . et sanata est filia illius ex illa hora.

MENSE MARTIO.

53. DIE XII mensis martii Nat. S. Gregorii conf. Mt. CCLXIII (xxiv. 43–8).
Dixit J. disc. suis Vigilate . . . .
. . . . supra omnia bona sua constituet eum.

54. DIE XXV mens. mar. Adnuntiatio domini. Lu. III (i. 26–38).
Missus est Gabrihel angelus . . . .
. . . . secundum uerbum tuum.

INCIPIUNT LECT. S. EVANGELII A SEPTUAGESIMA USQUE IN PASCHA.

55. In LXX die dominico. Ad S. Laurentium. Mt. CC (xx. 1–16).
Dixit J. disc. suis parabolam hanc Simile est r. c. patrifamilias qui exiit primo mane . . . . pauci vero electi.

56. In SEXAGISIMA die dominico. Ad S. Paulum. Lu. LXXVI (viii. 4–15).
Cum turba plurima conueniret . . . .
. . . . fructum adferet in patientia.

57. IN QUINQUAGISIMA die dominico. Ad S. Petrum. Lu. CCXXII (xviii. 31–43).
Adsumpsit J. duodecim . . . . dedit laudem deo.

58. Feria iv. Ad S. Sauinam. Mt. XLV (vi. 16–21).
Dixit J. discipulis suis Cum ieiunatis . . . .
. . . . ibi est et cor tuum.

59. Feria v. Ad S. Georgium. Mt. LXIV (viii. 5–13).
Cum introisset J. Capharnaum . . . .
. . . . et sanatus est puer ex illa hora.

60. Feria vi. In Pamachii. Mt. XXXIX† (v. 43—vi. 4).
Dixit J. discipulis suis Audistis quia dictum est antiquis . . . .
. . . . et pater tuus qui uidet in absc[ondito reddet tibi.]

61. IN QUADRAGISIMA die dom. Ad Lateranis. Mt. XV (iv. 1–11).
Ductus est Jesus in desertum . . . .
. . . . angeli accesserunt et ministrabant ei.

62. Feria ii. Ad Petrum ad Vincula. Mt. CCLXXIII (xxv. 31–46).
Dixit J. discipulis suis Cum uenerit filius hominis in sede maiestatis suæ . . . . . iusti autem in uitam aeternam.

63. Feria iii. Ad S. Anastasiam. Mt. CCX (xxi. 10–17).
Cum intrasset J. Hierosolymam . . . .
. . . . docebat eos de regno dei.

MENSE PRIMO.

64. Feria iv. Ad S. Mariam. Mt. CXXVII (xii. 38–50).
Accesserunt ad J. scribę et pharisęi dicentes . . . .
. . . . ipse meus frater, soror, et mater est.

65. Feria v. Ad S. Laurentium ad formonsum. Mt. CLVII (xv. 21–8).
Egressus J. secessit in partes Tyri et Sidonis . . . .
. . . . sanata est filia eius ex illa hora.

66. Feria vi. Ad Apostolos. Jo. XXXVIII (v. 1–15).
Erat dies festus Iudęorum . . . .
. . . . quia J. esset qui fecit eum sanum.

67. DIE SABBATO. xii lectiones. Ad S. Petrum. Mt. CLXXII (xvii. 1–9).
Adsumpsit J. Petrum et Jacobum et Johannem . . . .
. . . . donec filius hominis a mortuis resurgat.

68. Ebd. ii[1] die dominico uacat.

[1] This MS. gives iii–vii as the numbering of these Sundays in Lent instead of ii–vi; and some others do the same: but for convenience sake the usual enumeration is substituted above for the reading of the MS.

69. Feria ii. Ad S. Clementem. Jo. LXXXIX (viii. 21–9).
Dixit J. turbis Iudaeorum Ego uado . . . .
. . . . quae placita sunt ei facio semper.

70. Feria iii. Ad S. Balbinam. Mt. CCXXVII (xxiii. 1–12).
Loquutus est J. ad turbas . . . .
. . . . qui se humiliat exaltabitur.

71. Feria iv. Ad S. Caeciliam. Mt. CCI (xx. 17–28).
Ascendit J. in Hierosolymam . . . .
. . . . dare animam suam redemptionem pro multis.

72. Feria v. Ad S. Mariam trans Tiberi titulo Calisti. Lu. CXCVI (xvi. 19–31).
Dixit J. turbis Iudaeorum et Pharisęorum Homo q. erat diues.... ....neque si quis ex mortuis resurrexerit credent.

73. Feria vi. Ad Apostolos inter Vestinę. Mt. CCXIX (xxi. 33–46).
Dixit J. discipulis suis et turbis Iudaeorum parabolam hanc Homo erat paterfamilias qui plantauit uineam . . . .
. . . . sicut prophetam eum habebant.

74. Die sabbato. Ad SS. Marcellinum et Petrum. Lu. CXC (xv. 11–24).
Dixit J. discipulis suis Homo q. habuit duos filios . . . .
. . . . perierat et inuentus est.

75. EBD. III.[1] Ad S. Laurentium martyrem. Lu. CXXVI (xi. 14–28).
Erat J. eiiciens daemonium . . . .
. . . . Beati qui audiunt uerbum dei et custodiunt illud.

76. Feria ii. Ad S. Marcum. Lu. XX (iv. 23–30).
Dixerunt Pharisęi ad J. Quanta audiuimus facta in Capharnaum . . . .
. . . . ipse autem transiens per medium illorum ibat.

77. Feria iii. Ad S. Potentianam. Mt. CLXXXIII (xviii. 15–22).
Respiciens J. discipulos suos dixit Simoni Petro Si peccauerit in te frater tuus . . . . septuagies septies.

78. Feria iv. Ad S. Syxtum. Mt. CLIV (xv. 1–20).
Accesserunt ad J. ab Hierosolymis . . . .
. . . . non lotis autem manibus manducare non coinquinat hominem.

[1] See note on p. 35.

79. Feria v. Ad SS. Cosmam et Damianum. Lu. xxvi (iv. 38–44).
Surgens J. de synagoga introiuit . . . .
. . . . praedicans in synagoga galileæ.

80. Feria vi. Ad S. Laurentium in titulo Lucinae. Jo. xxxiii (iv. 6–32).
J. fatigatus ex itinere sedebat sic super fontem . . . .
. . . . quia hic est uere saluator mundi.

81. Sabb. Ad S. Susannam. Jo. lxxxvi (viii. 1–11).
Perrexit J. in montem Oliueti . . . .
. . . . Vade et amplius noli peccare.

82. ebd. iv[1] die dominico In Suxurio. Jo. xlvi (vi. 1–14).
Abiit J. trans mare Galilęae . . . .
. . . . quia hic est uere propheta qui uenturus est in mundum.

83. Feria ii. Ad SS. Quattuor Coronatos. Jo. xx (ii. 13–25).
Prope erat pascha iudęorum et ascendit . . . .
. . . . ipse enim sciebat quid esset in homine.

84. Feria iii. In titulo Damasi. Jo. lxxv (vii. 14–31).
Jam die festo mediante ascendit J. . . . .
. . . . de turba autem multi crediderunt in eum.

85. Feria iv. Ad S. Paulum. Jo. lxxxix (ix. 1–38).
Praeteriens J. uidit hominem caecum a natiuitate . . . .
. . . . et procidens adorauit eum.

86. Feria v. Ad S. Siluestrum. Lu. lxvii (vii. 11–16).
Ibat J. in ciuitatem quae uocatur Naim . . . .
. . . . quia dominus uisitauit plebem suam.

87. Feria vi. Ad S. Eusebium. Jo. xciv (xi. 1–45).
Erat quidam languens Lazarus . . . .
. . . . et uiderunt quae fecit J. et crediderunt in eum.

88. Sabb. Ad S. Laurentium martyrem. Jo. lxxxvi (viii. 12–20).
Dicebat J. turbis Iudaeorum Ego sum lux . . . .
. . . . quia nondum uenerat hora eius.

[1] See note on p. 35.

89. EBD. v[1] die dominico. Ad S. Petrum. Jo. LXXXIX (viii. 46–59).
Dicebat J. turbis Iudaeorum et principibus sacerdotum Quis ex uobis arguet me de peccato . . . .
. . . . et exiit de templo.

90. Feria ii. Ad S. Crisogonum. Jo. LXXIX (vii. 32–9).
Miserunt principes et Pharisęi . . . .
. . . . quem accepturi erant credentes in eum.

91. Feria iii. Ad S. Quiriacum. Jo. LXXV (vii. 1–13).
Ambulabat J. in Galilea . . . .
. . . . nemo tamen palam loquebatur de illo propter metum Iudęorum.

92. Feria iv. Ad S. Marcellum. Jo. XCII (x. 22–38).
Facta sunt encenia in Hierosolyma . . . .
. . . . quia in me est pater et ego in patre.

93. Feria v. Ad S. Appolinarem. Lu. LXXIV (vii. 36–50).
Rogabat J. quidam Pharisęus ut manducaret cum illo . . . .
. . . . quoniam dilexit multum.

94. Feria vi. Ad S. Stephanum. Jo. XCIV (xi. 47–54).
Collegerunt pontifices et Pharisęi concilium adversus J. . . . .
. . . . et ibi morabatur cum discipulis suis.

95. SABBATO DATUR FERMENTUM IN CONSESTORIO LATERANENSI.

96. EBD. VI[1] die dom. Ad lateranis legitur passio domini sec. Mt. CCLXXIV (xxvi et xxvii).
Dixit J. discipulis suis Scitis quia post biduum pascha fiet . . . . signantes lapidem cum custodibus.

97. Feria ii. Ad SS. Nereum et Achilleum. Jo. XCVII (xii. 1–36).
Ante sex dies paschae uenit J. . . . .
. . . . et abiit et abscondit se ab eis.

98. Feria iii. Ad S. Priscam. Jo. CXII (xiii. 1–32).
Ante diem festum paschę sciens J. . . . .
. . . . et deus continuo clarificabit eum.

[1] See note on p. 35.

99. Feria iv. Ad S. Mariam legitur passio domini sec. Lu. CCLX (xxii. 1—xxiii. 53).
Adpropinquabat dies festus azymorum . . . .
. . . . in quo nondum quisquam positus fuerat.

100. Feria v. Ad Lateranis conficitur chrisma. Jo. CXII (xiii. 1–15).
Sciens J. quia uenit eius hora . . . .
. . . . et quemadmodum ego feci uobis ita et uos faciatis.

101. Feria vi. In Suxurio quod est in basilica Hierusalem legitur passio dom. sec. Jo. CLVI (xviii et xix).
Egressus est J. trans torrentem Cedron ubi erat hortus . . . .
. . . . quia iuxta erat monumentum ubi posuerunt eum.

102. Sabb. Sancto. Ad Lateranis. Mt. CCCLII (xxviii. 1–7).
Vespere autem sabbati quae lucescit in prima sabbati . . . .
. . . . ibi eum uidebitis Ecce dixi uobis.

103. IN PAS[C]HA DOMINICA SANCTA AD S. MARIAM MAIOREM AD PRESEPE. Mk. CCXXX (xvi. 1–7).
Maria Magd. et Maria Jacobi et Salome . . . .
. . . . ibi eum uidebitis sicut dixit uobis.

104. Feria ii. Ad S. Petrum. Lu. CCCXXXIX (xxiv. 13–35).
Duo ex discipulis J. ibant in castellum . . . .
. . . . et quomodo cognouerunt eum in fractione panis.

105. Feria iii. Ad S. Paulum. Lu. CCCXL (xxiv. 36–47).
Stetit J. in medio discipulorum suorum . . . .
. . . . remissionem peccatorum in omnes gentes.

106. Feria iv. Ad S. Laurentium. Jo. CCXIX (xxi. 1–14).
Manifestauit se J. discipulis suis ad mare Tiberiadis . . . .
. . . . cum resurrexisset a mortuis.

107. Feria v. Ad Apostolos. Jo. CCXI (xx. 11–18).
Maria stabat ad monumentum foris plorans . . . .
. . . . quia uidi dominum et haec dixit mihi.

108. Feria vi. Ad S. Mariam ad mart. Mt. CCCLV (xxviii. 16–20).
Undecim discipuli abierunt in Galilęam . . . .
. . . . ad consummationem saeculi.

109. Sabb. Ad Lateranis. Jo. CCXIII (xx. 19–23).
Cum esset sero die illa uno sabbatorum . . . .
. . . . quorum retinueritis retenta sunt quorum remiseritis remittuntur eis.

110. DIE DOM. OCTABAS PASCHĘ. Jo. CCXVI (xx. 24–31).
Thomas unus ex duodecim . . . .
. . . . ut credentes uitam habeatis in nomine eius.

111. DIE XIV mens. Aprl. Nat. SS. Tiburtii Valeriani et Maximiani. Jo. CXXXIV (xv. 12–16).
Dixit J. discipulis suis Hoc est praeceptum meum . . . .
. . . . quodcunque petieritis in nomine meo det uobis.

112. IN PASCHA ANNOTINA. Jo. XXIV (iii. 1–15).
Erat homo ex Phariseis . . . .
. . . . qui credit in ipso non pereat sed habeat uitam eternam.

113. DIE XXIII mens. Apr. Nat. S. Georgii. Lu. CCLI (xxi. 14–19).
Dixit J. discipulis suis Ponite in cordibus uestris . . . .
. . . . possidebitis animas uestras.

114. DIE XXV mens. Apr. In Laetania Maiore. Lu. CXXIV (xi. 5–13).
Dixit J. discipulis suis Quis uestrum habebit amicum . . . .
. . . . dabit spiritum bonum petentibus se.

115. Feria iv. Jo. CLIII (xvii. 11–15).
Respiciens J. discipulis suis dixit Pater sancte serua eos . . . . sed ut serues eos a malo.

116. Feria vi. Jo. XXXVII (iv. 46–53).
Erat quidam regulus cuius filius infirmabatur . . . .
. . . . credidit ipse et domus eius tota.

117. DIE XXVIII mens. Apr. Nat. S. Vitalis. Jo. CXXXII (xv. 1–7).
Dixit J. discipulis suis Ego sum uitis uera et pater meus agricola . . . . quodcumque uolueritis petetis et fiet uobis.

118. Sabb. Jo. XLVI (vi. 1–3).
Abiit J. trans mare Galilęae quod est Tiberiadis . . . .
. . . . et ibi sedebat cum discipulis suis.

119. EBD. II. Ad SS. Cosmam et Damianum. Jo. LXXXIX (x. 11–16).
Dixit J. discipulis suis Ego sum pastor bonus . . . .
. . . . et fiet unum ouile et unus pastor.

MENSE MAIO.

120. Kl. Mai. Nat. Apostolorum Philippi et Jacobi. Jo. CXXVII (xiv. 1–14).
Dixit J. discipulis suis Non turbetur cor . . . .
. . . . quodcumque petieritis in nomine meo hoc faciam.

121. DIE III mens. Mai. Nat. SS. Alexandri et Euenti et Theodoli. Jo. CXXXVIII (xv. 17–25).
Dixit J. discipulis suis Haec mando uobis ut diligatis inuicem . . . . quia oderunt me gratis.

122. Feria vi. Jo. CXII (xii. 44–50).
Dixit J. discipulis suis Qui credit in me . . . .
. . . . sicut dixit mihi pater sic loquor.

123. EBD. III. Jo. CXLIX (xvi. 16–22).
Dixit J. discipulis suis Modicum et iam non uidebitis me . . . . et gaudium uestrum nemo tollet a uobis.

124. DIE X mens. Mai. Nat. S. Gordiani. Mt. XCV (x. 34–42).
Dixit J. discipulis suis Nolite arbitrari quia ueni pacem mittere . . . . non perdet mercedem suam.

125. DIE XII mens. Mai. Nat. SS. Nerei et Achillei. Mt. CLXXXIX (xix. 3–11).
Accesserunt ad J. Pharisęi temptantes . . . .
. . . . non omnes capiunt uerbum istud sed quibus datum est.

126. Eodem die. Nat. S. Pancrati. Jo. CXXXVIII (xv. 17–25).
Dixit J. discipulis suis Haec mando uobis ut diligatis inuicem . . . . quia oderunt me gratis.

127. EBD. IV post Pascha. Jo. CXLVII (xvi. 5–14).
Dixit J. discipulis suis Vado ad eum qui misit me . . . .
. . . . quia de meo accipiet et adnuntiabit uobis.

128. EBD. V post Pascha. Jo. [CL] (xvi. 23–30).
Dixit J. discipulis suis Amen amen dico uobis Si quid petieritis patrem in nomine meo dabit uobis . . . .
. . . . in hoc credimus quia a deo existi.

129. DIE XIII mens. Mai. Dedicatio ecclesiae S. Mariae ad martyres. Legitur euangelium cuiusque occurrerit ebd. eo quod semper in die dominica cęlebratur ipsa sollempnitas.

[129ª.] DIE XVIII mens Mai. Nat. S. Pudentianę. Mt. CXL (xiii. 44–52).
Dixit J. discipulis suis parabolam hanc Simile est regnum caelorum thesauro abscondito . . . .
. . . . noua et uetera.

130. FERIA IV. Jo. XXV† (iii. 22–9).
Abiit J. cum discipulis suis in Judeam terram . . . .
. . . . gaudium meum impletum est.

131. DIE XXV mens. Mai. Nat. S. Urbani confessoris atque pontificis. Via Appia. Mt. CCLXIII (xxiv. 43–8).
Dixit J. discipulis suis Vigilate ergo . . . .
. . . . super omnia bona sua constituet eum.

132. IN VIGILIA DE ASCENSA DOMINI. Jo. CLIII (xvii. 1–11).
Subleuatis J. oculis in caelum dixit . . . .
. . . . et ego ad te uenio.

133. FERIA V. IN ASCENSA DOMINI. Mk. CCXXXIV† (xvi. 14–20).
Recumbentibus undecim discipulis . . . .
. . . . sequentibus signis.

134. EBD. VI. Jo. CXLV (xv. 26—xvi. 4).
Dixit J. discipulis suis Cum autem uenerit paraclitus . . . .
. . . . quia ego dixi uobis.

135. Feria iv. Jo. CXXXIII (xv. 7–11).
Dixit J. discipulis suis Si manseritis in me . . . .
. . . . gaudium uestrum impletum est.

136. Sabb. in uigilia Pentecosten. Jo. C(X)XXVIII (xiv. 15–21).
Dixit J. discipulis suis Si diligitis me mandata mea seruate . . . . et manifestabo ei meipsum.

137. DIE DOMINICO PENTECOSTEN. Jo. CXXX (xiv. 23–31).
Dixit J. discipulis suis Si quis diligit me sermonem meum seruabit . . . . sicut mandatum dedit mihi pater sic facio.

138. Feria ii. Ad Vincula. Jo. XXIV (iii. 16–21).
Dixit J. discipulis suis Sic enim dilexit mundum ut filium suum unigenitum daret . . . .
. . . . opera eius quae in deo sunt facta.

139. Feria iii. Ad S. Anastasiam. Jo. LXXXIX (x. 1–10).
Dixit J. discipulis suis Amen amen dico uobis Qui non intrat per ostium in ouile ouium . . . .
. . . . et abundantius habeant.

140. Feria iv. Ad S. Mariam. Jo. LX (vi. 44–51).
Dixit J. discipulis suis Nemo potest uenire ad me . . . .
. . . . pro uita mundi.

141. Feria vi. Ad Apostolos. Lu. XXXVI (v. 17–26).
Factum est in una dierum . . . .
. . . . quia uidimus mirabilia hodie.

142. Sabb. xii lectionum. Ad S. Petrum. Mt. CCV (xx. 29–34).
Egrediente J. ab Hiericho sequuti sunt eum . . . .
. . . . et sequuti sunt eum.

143. DOMINICA OCTABAS PENTECOSTEN. Jo. XXIV (iii. 1–15).
Erat homo ex Pharisęis Nicodemus nomine . . . .
. . . . sed habeat uitam aeternam.

MENSE JUNIO.

144. DIE II mens. Iunii. Nat. SS. Marcellini et Petri, Via Lauicana. Lu. CCXLIX (xxi. 9–19).
Dixit J. discipulis suis Cum audieritis proelia . . . .
. . . . in patientia uestra possidebitis animas uestras.

145. Feria iv. Lu. XCIII (ix. 12–17).
Accedentes discipuli ad J. . . . . et saturati sunt.

146. DIE IX mens. Iunii. Nat. S. Primi et Feliciani. Jo. CXXXIV (xv. 12–16).
Hoc est preceptum meum ut diligatis inuicem . . . .
. . . . in nomine meo det uobis.

147. Feria vi. Lu. CLXXXVI (xv. 1–10).
Erant adpropinquantes ad J. peccatores . . . .
. . . . super uno peccatore pęnitentiam agentem†.

148. Sabb. Lu. LXXXV (viii. 41–8).
Venit ad J. uir cui nomen Iairus . . . .
. . . . fides tua te saluam fecit uade in pace.

149. DIE XII mens. Iunii. Nat. S. Basilidis. Jo. XXIV (iii. 1–15).
Erat homo ex Phariseis . . . .
. . . . sed habeat uitam aeternam.

150. DIE XIV mens. Iunii. Nat. S. Feliculae. Mt. CXL (xiii. 44–52).
Dixit J. discipulis suis Simile est regnum caelorum thesauro abscondito . . . . noua et uetera.

151. Feria iv. Lu. XCIII (ix. 12–17).
Accedentes discipuli ad J. dixerunt illi . . . . saturati sunt.

152. Feria vi. Lu. CLXXXVI (xv. 1–10).
Erant adpropinquantes ad J. peccatores . . . .
. . . . super uno peccatore pęnitentiam agente.

153. Sabb. Lu. LXXXV (viii. 41–8).
Venit ad J. uir cui nomen iairus . . . . uade in pace.

154. DIE XVIII mens. Iunii. Nat. SS. Marci et Marcelliani, Via Ardeatina. Jo. CXXXIV (xv. 12–16).
Dixit J. discipulis suis Hoc est preceptum meum ut diligatis inuicem . . . . in nomine meo det uobis.

155. DIE XIX mens. Iunii. Nat. SS. Gervasi et Protasi. Ad S. Vitalem. Mk. CXXXVII (xiii. 1–13).
Egrediente J. de templo . . . . in finem hic salu[u]s erit.

156. DIE XXIII mens Iunii. Vigilia S. Iohannis baptistae. Lu. I (i. 5–17).
Fuit in diebus Herodis regis . . . .
. . . . parare domino plebem perfectam.

157. DIE XXIV. Nat. S. Iohannis Baptistę. Lu. III (i. 57–68).
Elisabeth impletum est tempus pariendi . . . .
. . . . redemptionem plebis suae.

158. DIE XXVI mens. Iunii. Nat. SS. Iohannis et Pauli. Lu. CXLIV (xii. 1–8).
Dixit J. discipulis suis Adtendite a fermento Pharisaeorum . . . . coram angelis dei qui est in caelis.

159. EBD. II post Pentecosten. Lu. XXIX (v. 1–11).
Cum turbae inruerent ad J. ut audirent uerbum dei . . . . sequuti sunt eum.

160. DIE XXVIII mens. Iunii. Vigilia apostolorum Petri et Pauli. Jo. CCXXVII (xxi. 15–19).
Dixit J. Petro Simon Iohannis diligis me . . . . clarificaturus esset deum.

161. DIE XXVIII† mens. Iunii. Nat. quorum supra. Mt. CLXVI (xvi. 13–19).
Venit J. in partes Cęsareae Philippi . . . . erit solutum [et] in caelis.

162. DIE XXX mens. Iunii. Ad S. Paulum. Mt. CXCV (xix. 27–30).
Dixit Simon Petrus ad J. . . . . et uitam aeternam possidebit.

163. EBD. I post natal. apostolorum. Mt. XXXV (v. 20–24).
Dixit J. discipulis suis Nisi abundauerit iustitia uestra . . . . et tunc ueniens offers munus tuum.

MENSE IULIO.

164. DIE II mensis Iulii. Nat. SS. Processi et Martiniani. Mt. CCXLIII (xxiv. 3–13).
Sedente J. supra montem Oliueti . . . . qui perseuerauerit usque in finem hic saluus erit.

165. IN octabas apostolorum. Mt. CXLVIII (xiv. 22–33).
Iussit J. disc. suos ascendere in nauiculam . . . . uere filius dei est.

166. Feria iv. Mk. CVII (x. 17–21).
Cum egressus esset J. in uia . . . . ueni sequere me.

167. Feria vi. Mk. LXXVII (viii. 11–26).
Exierunt Pharisęi et coeperunt conquirere cum J. . . . . et dimisit illum in domum suam.

168. EBD. II post natale apostolorum. Mk. LXXVI (viii. 1–9).
Cum multa turba esset cum J. nec haberent . . . .
. . . . et dimisit eos.

169. DIE X mens. Iulii. Nat. Septem Fratrum Apiae et Salariae. Mt. XXIV (v. 1–12).
Videns J. turbas ascendit in montem . . . .
. . . . copiosa est in caelis.

170. Prima missa ad Aquilonem.
Secunda ad S. Alexandrum. Lu. CXXXIII (xi. 33–6).
Dixit J. discipulis suis Nemo accendit lucernam et in abscondito ponit . . . .
. . . . sicut lucerna fulgoris inluminabit te.

171. Item ad S. Felicitatem. Mt. CXXX (xii. 46–50).
Loquente J. ad turbas ecce mater . . . .
. . . . ipse meus frater soror et mater est.

172. Feria vi. Lu. XCIX (ix. 37–42).
Descendente J. de monte cum disc. suis . . . .
. . . . et reddidit illam matri suae.

173. Sabb. Mt. CXCIII (xix. 16–21).
Accedens quidam ad J. ait illi . . . .
. . . . et ueni sequere me.

174. EBD. III post natale apostolorum. Mt. LVI (vii. 15–21).
Dixit J. discipulis suis Adtendite a falsis prophetis . . . .
. . . . intrare in regnum caelorum.

175. DIE XV mens. Iulii. Nat. S. Kyriaci. [*blank*]

176. DIE XXI mensis Iulii. Nat. S. Praxedis. Mt. CXL (xiii. 44–52).
Dixit J. discipulis suis parabolam hanc Simile est regnum caelorum thesauro abscondito in agro . . . .
. . . . noua et uetera.

177. DIE XXIII men. Iulii. Nat. S. Apollinaris. Lu. CCLXX (xxii. 24–30).
Facta est contentio inter discipulos . . . .
. . . . tribus Israel.

178. Feria iv. Lu. LXXXIII (viii. 27–39).
Cum egressus esset J. de naui ad terram . . . .
. . . . quanta illi fecisset J.

179. Feria vi. Lu. CXCVI (xvi. 19–31).
Dixit J. discipulis suis parabolam hanc Homo q. erat diuis† . . . .
. . . . neque si quis ex mortuis resurrexerint† credent.

180. DIE XXIX mens. Iulii. Nat. SS. Felicis papae Simplici Faustini et Beatricis. Lu. CLIV (xii. 35–40).
Dixit J. discipulis suis Sint lumbi uestri praecincti . . . .
. . . . filius hominis uenit.

181. DIE XXX mens. Iulii. Nat. SS. Abdo et Sennes. Jo. CXXXIV. (xv. 12–25).
Hoc est praeceptum meum ut diligatis inuicem . . . .
. . . . quia oderunt me gratis.

182. EBD. IV post natale apostolorum. Lu. CXC (xvi. 1–9).
Dixit J. discipulis suis parabolam hanc Homo q. erat diuis† qui habebat uilicum . . . . in aeterna tabernacula.

183. Feria iv. Mt. CXLVII (xiv. 15–21).
Vespere facto accesserunt ad J. discipuli eius . . . .
. . . . numerus quasi quinque milia hominum.

184. EBD. V. Lu. CXXI (x. 25–37).
Quidam legis peritus surrexit temptans J. . . . .
. . . . et tu fac similiter.

185. MENSE AUGUSTO.
Kal. Aug. Ad uincula(s). Mt. CXLVIII (xiv. 22–33).
Jussit J. disc. suos ascendere in nauicula . . . .
. . . . uere filius dei es.

186. DIE II mens. Augusti. Nat. S. Stephani pontificis, Via Latina. Lu. CCXXVIII (xix. 12–26).
Dixit J. parabolam hanc Homo quidam nobilis abiit in regionem longinquam . . . .
. . . . omni habenti dabitur et abundabit.

187. Feria iv. Lu. CXXVI (xi. 14–28).
Erat J. eiiciens daemonium . . . .
. . . . beati qui audiunt uerbum dei et custodiunt illud.

188. EBD. VI post nat. apost. Lu. CCXIV (xvii. 9–14).
Dixit J. ad quosdam qui in se confidebant Duo homines ascendebant in templum . . . .
. . . . qui se humiliat exaltabitur.

189. DIE V mens. Aug. Nat. S. Syxti Felicissimi et Agapiti. Mt. LXXXVI (x. 16–22).
Dixit J. discipulis suis Ecce ego mitto uos sicut oues in medio luporum . . . . in finem hic saluus erit.

190. DIE VIII mens. Aug. Nat. S. Cyriaci. Mt. XCII (x. 26–33).
Dixit J. discipulis suis Nihil opertum quod non reuelabitur . . . . coram patre meo qui est in caelis.

191. DIE IX mens. Aug. Vigilia S. Laurenti. Mt. CLXX (xvi. 24–8).
Dixit J. discipulis suis. Si quis uult post me uenire . . . .
. . . . filium hominis uenientem in regno suo.

192. DIE X mens. Aug. Nat. S. Laurenti ad prima[m] missa[m]. Mt. XCVI (x. 37–42).
Dixit J. discipulis suis Qui amat patrem aut matrem . . . .
. . . . non perdet mercedem suam.

193. EODEM DIE ad missa[m] publica[m] in Nat. S. Laurenti. Jo. CIV (xii. 24–6).
Dixit J. discipulis suis Nisi granum frumenti . . . .
. . . . pater meus qui est in caelis.

194. DIE XI mens. Aug. Nat. S. Tiburti. Jo. CXXXIV (xv. 12–16).
Dixit J. discipulis suis Hoc est praeceptum meum . . . .
. . . . in nomine meo det uobis.

195. EODEM DIE Nat. S. Susannae. Mt. CXL (xiii. 44–52).
Dixit J. discipulis suis parabolam hanc Simile est regnum caelorum thesauro abscondito . . . . noua et uetera.

196. DIE XII mens. Aug. Nat. S. Eupli. Jo. CXLIX (xvi. 20–23).
Dixit J. discipulis suis Amen amen dico uobis quia plorabitis et flebitis uos . . . . in nomine meo dabit uobis.

197. Feria iv. Luke LXXIV (vii. 36–47).
Rogabat J. quidam Pharisęus ut manducaret cum illo . . . .
. . . . quoniam dilexit multum.

198. DIE XIII mens. Aug. Nat. S. Ypoliti. Lu. CXLIII (xii. 1–8).
Dixit J. discipulis suis Adtendite a fermento Pharisęorum . . . . coram angelis dei.

199. Feria vi. Lu. XXVI (iv. 28–43).
Surgens J. de synagoga intrauit in domum Simonis Petri . . . . euangelizare regnum dei.

200. DIE XIV mens. Aug. Nat. S. Eusebii. Mt. CCLXIII (xxiv. 43–48).
Dixit J. discipulis suis Vigilate quia nescitis . . . .
. . . . supra omnia bona constituet eum.

201. DIE X(I)V mens. Aug. Sollemnia de pausatione S. Mariae. Lu. CXXII[1] (x. 38–42).
Intrauit J. in quoddam castellum . . . .
. . . . non auferetur ab ea.

202. Item eiusdem euangelii in finem. [Lu.] CXXXI (xi. 27–8).
Factum est cum haec diceret extollens quaedam mulier de turba . . . .
. . . . immo beati qui audiunt uerbum dei et custodiunt illud.

203. DIE XVIII mens. Aug. Nat. S. Agapiti. Lu. CLIV (xii. 35–40).
Dixit J. discipulis suis Sint lumbi uestri praecincti . . . .
. . . . filius hominis ueniet.

204. EBD. I post nat. S. Laurenti. Mk. LXXIV (vii. 31–7).
Exiens J. de finibus Tyri . . . . et mutos loqui.

205. DIE XXII mens. Aug. Nat. S. Timothei, Ad beatum Paulum Apostolum. Lu. CLXXXII (xiv. 26–35).
Dixit J. discipulis suis Si quis uenit ad me . . . .
. . . . qui habet aures audiendi audiat.

206. DIE XXV mens. Aug. Nat. S. Genesi. Mk. CXXXVIII (xiii. 5–13).
Dixit J. discipulis suis Videte ne quis uos seducat . . . .
. . . . in finem hic saluus erit.

[1] Marginal addition K. cciii. Stabant iuxta crucem d. J.

207. Feria iv. Lu. CLXIX (xiii. 22–9).
Dum iret J. per civitates et castella . . . .
. . . . et accumbent in regno dei.

208. DIE XXVIII mens. Aug. Nat. S. Hermes. Lu. XLV (vi. 17–23).
Descendens J. de monte stetit in loco campestri . . . .
. . . . ecce enim merces uestra copiosa est in caelis.

209. DIE XXIX mens. Aug. Nat. S. Sabinae. Mt. CXL (xiii. 44–52).
Dixit J. discipulis suis parabolam hanc Simile est regnum caelorum thesauro abscondito . . . . noua et uetera.

210. DIE XXX mens. Aug. Nat. SS. Felicis et Audacti et Decollatio S. Iohannis baptistae. Mk. LIX (vi. 17–29).
Misit Herodes et tenuit Iohannem . . . .
. . . . et posuerunt illud in monumento.

211. EBD. II post nat. S. Laurenti. Lu. CXX (x. 33–7).
Dixit J. discipulis suis Beati oculi qui uident quae uidetis . . . . et tu fac similiter.

212. Feria iv. Mt. CXVII (xii. 14–21).
Abeuntes Pharisęi concilium faciebant . . . .
. . . . et in nomine eius sperabunt.

213. Feria vi. Lu. CXLIX (xii. 13–24).
Ait ad J. quidam de turba . . . . deus pascit illos.

214. EBD. III post nat. S. Laurenti. Lu. CCI (xvii. 11–19).
Dum iret J. in Hierusalem transiebat . . . .
. . . . uade quia fides tua saluum fecit.

215. Feria iv. Mk. CXX (xi. 11–18).
Introiuit J. Hierosolymam in templo . . . .
. . . . admirabantur super doctrina eius.

MENSE SEPTIMBRIO.

216. DIE VIII mens. Sept. Natiuitas S. Mariae. Lu. iii (i. 39–47).
Exsurgens Maria abiit in montana . . . .
. . . . in deo salutari meo.

217. Eodem die Nat. S. Adriani. Jo. CXXXII (xv. 1–11).
Dixit J. discipulis suis Ego sum uitis uera . . . .
. . . . gaudium uestrum impletum est.

218. DIE XI mens. Sept. Nat. SS. Proti et Yacinthi. Mt. LXXXIX (x. 23–33).
Dixit J. disc. suis Cum persequentur uos in ciuitate ista . . . . coram patre meo qui est in caelis.

219. EBD. IV post nat. S. Laurenti. Mt. XLVIII (vi. 24–33).
Dixit J. discipulis suis Nemo potest duobus dominis seruire . . . . et haec omnia adicientur uobis.

220. Feria iv. Mt. XXXIX† (v. 43—vi. 4).
Dixit J. discipulis suis Audistis quia dictum est diligis proximum tuum . . . .
. . . . qui uidit† in absconso reddet tibi.

221. Feria vi. Lu. CCXL (xx. 1–8).
Docente J. populum in templo . . . .
. . . . qua potestate haec facio.

222. DIE XIV mens. Sept. Nat. S. Corneli pontificis et Cypriani. Lu. CXL (xi. 47–54).
Dicebat J. turbis Pharisęorum et principibus sacerdotum Vae uobis qui aedificatis . . . .
. . . . quaerentes capere aliquid ex ore eius ut accusarent eum.

223. Eodem die Exaltatio Sanctae Crucis. Jo. XXIV (iii. 1–15).
Erat homo ex Pharisęis Nicodemus nomine . . . .
. . . . sed habeat uitam aeternam.

224. EBD. V post nat. S. Laurenti. Lu. LXVII (vii. 11–16).
Ibat J. in ciuitate quae uocatur Naim . . . .
. . . . quia deus uisitauit plebem suam.

225. DIE XV mens. Sept. Nat. S. Nicomedis. Lu. XCVI (ix. 23–7).
Dixit J. discipulis suis Si quis uult post me uenire . . . .
. . . . donec uideant regnum dei.

226. DIE XVI mens. Sept. Nat. SS. Luciae et Eufemię. Mt. CXL (xiii 44–52).
Dixit J. discipulis suis Simile est regnum caelorum thesauro abscondito . . . . noua et uetera.

227. Feria iv. Lu. XXXVIII (v. 27–32).
Vidit J. publicanum nomine Leui . . . .
. . . . sed peccatores in paenitentiam.

228. EBD. I post nat. S. Cypriani. Lu. CLXXVI (xiv. 1–11).
Cum intraret J. in domum cuiusdam . . . .
. . . . qui se humiliat exaltabitur.

229. Feria iv. Ad S. Mariam maiorem. Mk. XCI (ix. 17–29).
Respondens unus de turba dixit . . . .
. . . . nisi in oratione et ieiunio.

230. Feria vi. Ad Apostolos. Lu. XXXVI (v. 17–26).
Sedebat J. docens et erant Phariseęi . . . .
. . . . uidimus mirabilia hodie.

231. Sabb. Ad S. Petrum. in xii lect. Lu. CLXIV (xiii. 10–17).
Erat J. docens in synagogis . . . .
. . . . quae gloriose fiebant ab eo.

232. EBD. II post nat. S. Cypriani. Mt. CCXXIII (xxii. 23–33).
Accedentes ad J. Saducęi . . . .
. . . . audientes turbae mirabantur in doctrina eius.

233. Feria iv. Mk. CXXXI (xii. 28–34).
Interrogauit J. unus de scribis quod esset . . . .
. . . . non es longe a regno dei.

234. Feria vi. Mt. CXXXVI (xiii. 24–30).
Dixit J. discipulis suis parabolam hanc Simile est regnum caelorum homini qui seminauit bonum semen in agro suo . . . .
. . . . tritticum† autem congregate in horreum meum.

235. DIE XX mens. Sept. Nat. S. Eustochi. Lu. CLIV (xii. 35–40).
Dixit J. discipulis suis Sint lumbi uestri praecincti . . . .
. . . . filius hominis uenit.

236. DIE XXVII mens. Sept. Nat. SS. Cosmę et Damiani. Jo. CXXXVIII (xv. 17–25).
Dixit J. discipulis suis Haec mando uobis ut diligatis inuicem . . . . quia oderunt me gratis.

237. DIE XXIX mens. Sept. Dedicatio ecclesiae archangeli Michaelis. Mt. CLXXVIII (xviii. 1–10).
Accesserunt discipuli ad J. . . . .
. . . . semper uident faciem patris mei qui est in caelis.

238. EBD. III post nat. S. Cypriani. Mt. LXX (ix. 1–8).
Ascendens J. in nauiculam transfretauit . . . .
. . . . qui dedit potestatem talem hominibus.

MENSE OCTIMBRIO.

239. DIE VII mens. Oct. Nat. S. Marci. Mt. CCLXIX (xxv. 14–23).
Dixit J. discipulis suis parabolam hanc Homo qui peregre proficiscens . . . . intra in gaudium domini tui.

240. DIE XIV mens. Oct. Nat. S. Calisti pontificis. Mt. CCLXIII (xxiv. 43–8).
Dixit J. discipulis suis Vigilate quia nescitis qua hora dominus uester uenturus sit . . . .
. . . . supra omnia bona sua constituet eum.

241. DIE XXV mens. Oct. Nat. SS. Crisanti et Dariae. Mt. CCXLIII (xxiv. 5–13).
Dixit J. discipulis suis Videte nequis uos seducat . . . .
. . . . usque in finem hic saluus erit.

MENSE NOVIMBRIO.

242. KAL. Nouimbris. Nat. S. Caesari. Jo. CIV (xii. 24–6).
Dixit J. discipulis suis Amen amen dico uobis Nisi granum frumenti . . . . pater meus qui est in caelis.

243. DIE VIII mens. Nou. Nat. SS. Quatuor Coronatorum. Lu. XLV (vi. 17–23).
Descendens J. de monte . . . . copiosa est in caelis.

244. DIE IX mens. Nou. Nat. S. Theodori. Lu. CCLI (xxi. 14–19).
Dixit J. discipulis suis Ponite in cordibus uestris . . . .
. . . . possidebitis animas uestras.

245. EBD. IV post nat. S. Cypriani. Mt. CLXXXVIII (xviii. 23–35).
Dixit J. discipulis suis parabolam hanc Simile est regnum caelorum homini regi qui uoluit rationem ponere . . . .
. . . . fratri suo de cordibus uestris.

246. DIE XI mens. Nou. Nat. S. Menne. Lu. XCVI (ix. 23–7).
Dixit J. discipulis suis Si quis uult post me uenire . . . .
. . . . donec uideant regnum dei.

247. DIE XII mens. Nou. Nat. S. Martini. Lu. CLIV (xii. 35–40).
Dixit J. discipulis suis Sint lumbi praecincti . . . .
. . . . filius hominis uenit.

248. Feria iv. Lu. CLXXXVI (xv. 1–10).
Erant adpropinquantes ad J. publicani . . . .
. . . . poenitentiam agente.

249. EBD. V post nat. S. Cypriani. Mt. CCXXIII (xxii. 15–21).
Abeuntes Pharisęi consilium inierunt . . . .
. . . . et qui sunt dei deo.

250. DIE XXII mens. Nou. Nat. S. Caeciliae. Mt. CCLXVIII (xxv. 1–13).
Dixit J. discipulis suis parabolam hanc Simile est regnum caelorum x virg. . . . .
. . . . quia nescitis diem neque horam.

251. DIE XXIII mens. Nou. Nat. S. Clementis. Mt. CCLXIX (xxv. 14–23).
Dixit J. discipulis suis parabolam hanc Homo quidam peregre proficiscens . . . .
. . . . intra in gaudium domini tui.

252. Eodem die Nat. S. Felicitatis. Mt. CXXX (xii. 46–50).
Loquente J. ad turbas . . . . et soror et mater est.

253. Item alia. Lu. CXXII (x. 38–42).
Dum perambularet J. per iter intrauit in quoddam castellum . . . . non auferetur ab ea.

254. DIE XXIV mens. Nou. Nat. S. Chrisogoni. Jo. CXXXVIII (xv. 17–25).
Dixit J. discipulis suis Haec mando uobis ut diligatis inuicem . . . . quia oderunt me gratis.

255. EBD. VI post nat. S. Cypriani. Mt. LXXIV (ix. 18–22).
Loquente J. ad turbas ecce princeps . . . .
. . . . mulier ex illa hora.

256. Feria iv. Lu. XXXIII (v. 12–15).
Cum esset J. in una ciuitate ecce vir plenus lepra . . . .
. . . . ab infirmitatibus suis.

257. DIE XXIX mens. Nou. Nat. S. Saturnini. Mk. CXXXIX† (xiii. 5–13).
Dixit J. discipulis suis Videte nequis uos seducat . . . .
. . . . hic saluus erit.

258. EODEM DIE Vig. S. Andreae. Jo. XVI (i. 35–51).
Stabat Iohannes et ex discipulis eius duo . . . .
. . . . descendentes super filium hominis.

259. DIE XXX mens. Nou. Nat. S. Andreae. Mt. XX (iv. 18–22).
Ambulans J. iuxta mare Galileae . . . .
. . . . sequuti sunt eum.

260. EBD. VII post nat. S. Cypriani. Jo. XLIX (vi. 5–14).
Cum subleuasset J. oculos et uidisset . . . .
. . . . qui uenturus est in mundum.

261. Feria iv. Mt. LXVII (viii. 14–22).
Cum uenisset J. in domum Symonis Petri . . . .
. . . . sine mortuos sepelire mortuos suos.

262. Feria vi. Lu. CXLIX (xii. 13–31).
Dixit ad J. q. de turba Magister dic fratri meo ut diuidat mecum haereditatem . . . .
. . . . quaerite regnum dei et haec omnia adicientur uobis.

MENSE DECIMBRIO.

263. DIE XIII mens. Dec. Nat. S. Luciae. Mt. CXL (xiii. 44–52).
Dixit J. discipulis suis parabolam hanc Simile est regnum caelorum thesauro abscondito . . . . noua et uetera.

264. Feria iv. Mk. LXXIX (viii. 15–25).
Dixit J. discipulis suis Videte et cauete a fermento Pharisęorum . . . . et dimisit illum in domum suam.

265. EBD. IV ante natale Domini. Mt. CCVI (xxi. 1–9).
Cum adpropinquaret J. Hierosolymis . . . .
. . . . benedictus qui uenit in nomine domini.

266. EBD. III ante nat. domini. Lu. CCLVII (xxi. 25–33).
Dixit J. discipulis suis Erunt signa in sole et luna . . . .
. . . . uerba autem mea non transibunt.

267. EBD. II ante nat. domini. Mt. CII (xi. 2–10).
Cum audisset Iohannes in uinculis opera christi . . . .
. . . . qui preparabit uiam tuam ante te.

268. EBD. I ante nat. domini. Jo. IX (i. 19–28).
Miserunt Iudęi ab Hierosolymis . . . .
. . . . ubi erat Iohannes baptizans.

269. Feria iv. Ad S. Mariam. Lu. IV† (i. 26–38).
Missus est Gabrihel angelus a deo . . . .
. . . . fiat mihi secundum uerbum tuum.

270. Feria vi. Ad Apostolos. Lu. III† (i. 39–47).
Exsurgens Maria . . . . in deo salutari meo.

271. Sabb. Ad S. Petrum in xii lectiones. Lu. VI (iii. 1–6).
Anno quinto decimo imperii Caesaris . . . .
. . . . et uidebit omnis caro salutare dei.

272. Die xxiv mens. Dec. Vigilia natalis domini. Mt. III (i. 18–25).
Cum esset desponsata mater J. . . . . a peccatis eorum.

INCIPIUNT LECTIONES EVANGELII DE DIUERSIS CAUSIS.

273. [Pro ubertate pluuiae. Lu. LXXXIII (viii. 22–5).
Factum est in una . . . . mari obediunt ei.][1]

274. Pro sterilitate pluuiae. Mt. CLX (xv. 32–9).
Dixit J. discipulis suis Misereor turbis . . . .
. . . . discipuli eius cum eo.

275. In commotione gentium. Lu. CL (xii. 22–31).
Dixit J. discipulis suis Nolite solliciti esse quid manducetis . . . . et haec omnia adicientur uobis.

276. In natali papę. Lu. CCLXX (xxii. 24–30).
Facta est contentio inter discipulos . . . .
. . . . iudicantes xii tribus Israel.

[1] Lacking in Ha.

277. Item alia ubi supra. Lu. CCXXIX† (xix. 12–26).
Dixit J. discipulis suis parabolam hanc Homo q. erat nobilis hic abiit . . . .
. . . . omni habenti dabitur et abundabit.

278. In ordinatione presbiterorum. Mt. CCLXIII (xxiv. 43–8).
Dixit J. discipulis suis Vigilate ergo quia nescitis . . . .
. . . . super omnia bona sua constituet eum.

279. Item alia. Mt. [C]CLXV (xxiv. 46–48 *or* 52).
Dixit J. discipulis suis Quis putas est fidelis seruus . . . .
. . . . [constituet eum.] *or* [stridor dentium.]

280. In ordinatione diaconorum. Jo. CIV (xii. 24–6).
Dixit J. discipulis suis Amen amen dico uobis Nisi granum frumenti . . . . pater meus qui est in caelis.

281. Item in natali papę. Mt. CLXVI (xvi. 13–19).
Venit J. in partes Caesareae Philippi . . . .
. . . . solutum et in caelis.

282. Item alia. Lu. CCXXV (xix. 2–10).
Egressus J. perambulabat Hiericho . . . .
. . . . et saluum facere quod perierat.

283. In dedicatione basilicae siue oratorii. Lu. LX (vi. 43–8).
Dixit J. discipulis suis Non est arbor bona quae facit fructus malos . . . . fundata enim erat supra petram.

284. Item alia. Lu. [C]CXXV (xix. 2–9).
Egressus J. perambulabat Hiericho . . . .
. . . . salus domui huic facta est.

285. Pro uelatione ancillarum dei. Mt. CCXXI (xxii. 1–14).
Loquebatur J. cum discipulis suis . . . . pauci autem electi.

286. Ad uelandam maritatam. Jo. XXVII (iii. 27–9).
Respondit Iohannes et dixit Non potest homo . . . .
. . . . hoc ergo gaudium meum impletum est.

287. Item alia. Mt. CLXXXIX (xix. 1–6).
Venit J. in fines Judęae et Transiordanen . . . .
. . . . quod ergo deus coniunxit homo non separet.

288. Pro ordinantibus. Jo. XCIX† (viii. 30–39).
Loquente J. ad turbas multi crediderunt in eum . . . .
. . . . opera Abrahae facite.

289. Pro ordinantibus episcopis. Mk. LII (vi. 6–13).
Circuibat J. in circuitu docens . . . .
. . . . et unguebant oleo multos egrotos et sanabant.

290. Item alia. Lu. LXXXVI (ix. 1–6).
Conuocatis J. duodecim discipulis suis . . . .
. . . . euangelizantes et curantes ubique.

291. Item alia. Mt. LXXVI (ix. 35—x. 1).
Circuibat J. omnes ciuitates . . . .
. . . . et curarent omnem infirmitatem.

292. In agenda mortuorum. Jo. XCIV (xi. 21–7).
Dixit Martha ad J. Domine si fuisses hic . . . .
. . . . quia tu es Christus filius dei qui in hunc mundum uenisti.

293. Item alia. Jo. XXXIX (v. 21–4).
Dixit J. discipulis suis et turbis Iudęorum Sicut enim pater suscitat mortuos et uiuificat . . . .
. . . . sed transiit de morte in uitam.

294. Item alia. Jo. LVI (vi. 37–9).
Dixit J. discipulis suis et turbis Iudęorum Omne quod dat mihi pater ad me ueniet . . . .
. . . . sed resuscitem illum in nouissimo die.

295. Item alia. Jo. LXV (vi. 51–4).
Dixit J. discipulis suis et turbis Iudęorum Ego sum panis uiuus qui de celo . . . .
. . . . et ego resuscitabo eum in nouissimo die.

EXPLICIT CAPITULARE EVANGELIORUM.

CHAPTER I

The Sources

THE Roman Lectionary of Mass-lessons is based upon a pair of lists or Capitularies, indicating the liturgical Epistles and Gospels to be read at Mass throughout the year. These lists, like the Kalendar, are markedly Roman in character, and exhibit at every turn the local characteristics of the city of Rome. It is not easy to trace back the roots of the lectionary-system to its early days. St. Jerome has the credit of having exercised a determining influence on its formation; but this credit is due to a pseudograph, assigned to him in the 8th or 9th century.[a] There is no extant evidence belonging to his own date. Subsequent homilies tell but little. It is clear from St. Leo (†461) that the appropriate scriptures were read on the great days, such as Christmas or Epiphany, and in the seasons like Lent and Passiontide.[b] But this does not imply much. His successors, Gelasius (†495) and Gregory (†604) each had the credit of showing activity in liturgical matters, and probably did so: their names at any rate were taken in later days to denote two liturgical types. But there is no direct evidence as to the list of the lessons which were read at Mass in the days of Gelasius; and it is not very easy to handle the evidence that comes from the forty Gospel-Homilies of St. Gregory in the form in which they have come down to us.[c]

For the century that lies between Gregory I (590–604) and Gregory II (715–31) there is no such literary evidence available. On the other hand, two noticeable things emerge: first, we approach the evidence of the lists themselves as the 7th century goes on, and by the beginning of the 8th century we have reached the earliest of them. Secondly, we become aware of at least one other Italian but non-Roman list (besides the Ambrosian[d]) which is available for purposes of comparison, to say nothing of Gallican lists of a very different structure and character, and a Spanish tradition which is equally independent. Our task is the elucidation of the history of the Roman list.

The forms in which the early evidence of the Roman list of

[a] The 'Epistola Hieronymi ad Constantium' is discussed below. See vol. III, ch. iv.

[b] See S. Beissel, *Entstehung der Perikopen* (Freiburg, 1907), chap. vi.

[c] See Morin on Bede's set, *RB.* ix. 315: Chapman, *Notes on . . . the Vulgate Gospels*, pp. 65–77.

[d] From Milan there is no earlier evidence than that of the 9th century (Beissel, ch. ix) unless it is in the Aquileian (?) *Codex Rehdigeranus* (ibid., ch. x) or the G-B of St. Corbinian of Freising (†730) (ibid.).

Gospels is found are mainly three. There is the Capitulary proper, that is, the list of liturgical Gospels for the year, arranged according to the Kalendar, giving for each occasion the biblical reference with the opening and closing words. This list is occasionally found alone; but usually it is added to a Book of the Four Gospels (Gospel-Book = G-B), as a guide to the passages which are to be taken for liturgical use. Secondly, there is the *Comes* or 'Companion', which contains not the entire biblical text but the series of extracts, needed for liturgical use, at both the Epistle and the Gospel, arranged in liturgical order.[a]

Thirdly, with this may be classed the Gospel-Series book (G-S), containing the liturgical Gospels copied out at length in the order of the Kalendar. But also, fourthly, some valuable evidence is obtainable from marginal notes added to various Books of the Four Gospels in order to indicate the liturgical usages. By far the most important source of evidence is the first, the Gospel-capitulary. The marginal notes are generally not complete enough to give the whole information; they are valuable therefore positively but not negatively as evidence.

The extant MSS. of the *Comes* are not as a rule of early date; nor can they be trusted to give the whole information. This is equally true of the Gospel-series. In them any Gospel which was used more than once in the year was, as a rule, not written out more than once. A reference might conveniently be given, at the later places in the series where it was needed, to the earlier place, where it had been already given in full. But it will not do to assume that such references have always been given. Apart from this natural economy of space and labour, in some copies of the *Comes* and the Gospel-series it is clear that only a selection of the extracts and not the whole series has been written out.

Books of the Four Gospels, containing a Capitulary which records the liturgical usage, are much more numerous, and are of older date. A *Comes*, as its name implies, was a handy liturgical volume. A Gospel-Series book was a convenient series of extracts. But each of these was utilitarian; and changes of usage caused it to go out of date and be superseded. Besides, for other reasons, these never had the august character that belonged to the Book of the Four Gospels. They therefore were not so elaborately written, decorated, or bound as these were: nor were they so durable. The Gospel-books in their magnificence were preserved, almost like relics, upon the altar; or, when they were banished from use, passed into the Treasury to be stored among the most

[a] This book is discussed in connexion with the Epistles in vol. III, ch. iv.

precious possessions of the Church. It is on them, therefore, that we mainly depend for the history of the Roman series of Gospel-lessons: and happily they have been preserved in large numbers.

The best starting-point for our inquiry is a MS. at Würzburg, which has been fully described by Dom Morin and enriched with a commentary.[a] It is merely a collection of 16 ff., which probably once formed part of a larger MS. It contains (*a*) a list of liturgical days and Stations at Rome, (*b*) a corresponding Capitulary of the Epistles and other lessons preceding the Gospel, (*c*) a Gospel-capitulary, not quite complete. These three are combined in a little MS. and, so far as that goes, they are partners: but, so far as their contents go, (*a*) and (*b*) seem to exhibit a much less developed state of things[b] than (*c*). This phenomenon, however—that the two Capitularies seem to be markedly out of step—is not at all unusual. Indeed we shall see later on that the Epistle-capitulary continues, as it develops, to remain in its development a good distance behind the Gospel-capitulary.

The little MS. is not technically, and it does not claim to be, a *Comes*. It is a record of the great liturgical days, and of two Capitularies of the lessons, written in 'an insular hand of the 8th century'.

In starting from this point it will be well to deal first with the Gospels, because the material available in their case is much more ample, and the line of development is much more clear than in the case of the Epistles and of the other Mass-lessons, which may conveniently, though not quite accurately, be grouped together with them under the name 'Epistles'.

It will be easier to interpret the growth of the Epistle-capitulary in the light of what is ascertained about the development of the Gospel-capitulary: and then also to deal with the relation of the one to the other, and to describe the efforts made to combine the two lists, in the *Comes* or in other ways.

CHAPTER II

A Comparison of Earlier and Standard Types

TWO types of Gospel-capitulary are here printed as the starting-point for discussion. The first represents the Roman list of the 7th century, i.e. previous to the establishment of the

[a] University Library MS. Mp. th. fol. 62. See p. 74; and the *Revue Bénédictine* (1910), xxvii. 41–74; and (1911), xxviii. 296–330.

[b] For this reason Dom Morin first confined his attention to (*a*) and (*b*) and emphasized the contrast with (*c*).

Stational Masses on the Thursdays in Lent by Gregory II (715–31). A certain number of later Capitularies derive directly from this type; they are found at various stages of development, but they represent the 'Earlier' type. The second may be called the 'Standard' type, inasmuch as it set the model in this respect during the wide diffusion of the Roman rite which took place under Carolingian influence. The copies of it, and of the later developments that derived from it, alike are very numerous.

§ 1. The text of the Earlier type is printed first (pp. 1–28) from a Reims MS. (called R); it is slightly later in date than the Würzburg list (called W) printed by Dom Morin.[a] It gives the Thursdays in Lent, but only as an appendix to the list. Two other MSS. (Jon, Qr) have not these Thursdays. Other Capitularies of this group, which incorporate the Thursdays in their place, but are in other ways shown to be descended from the Earlier type, are the six Paris MSS. (Pb, Pc[b], Pf, Pi, Pu, Ql), a Pierpont-Morgan MS. (Pma), and a British Museum MS. (Lk). The chief variations in this group of twelve MSS. will be noted as we go along in this chapter.[c]

The text of the Standard type is printed second, as taken from a Harleian MS. at the British Museum (Ha). So very large a number of Gospel-lectionaries follow this type that the list of them cannot conveniently be inserted here: it follows at the end of this chapter. Moreover, as nearly all the line of future evolution proceeds by modification of this Standard type, variations as they arise within the Standard type are not now noted. They will form the subject of several succeeding chapters. Our first task then is to compare the two Capitularies as printed above (pp. 1–58).

At the outset the headings invite comparison. The Standard heading is *Incipit capitulare euangeliorum de circulo anni;* and this, with slight variations, remains characteristic of that type. The Earlier type, as here represented by R, besides prefixing an invocation, adds the word *lectionum* before *euangeliorum*: and this form is found generally, with but slight variations, throughout the lists of this type. Other headings characterize other streams of tradition and will be mentioned later on as they emerge. See p. 133.

§ 2. Next it is to be noted that both lists begin with the first of the three Masses of Christmas Day. Elsewhere, probably under Gelasian influence, the Vigil-mass at None of Christmas Eve,

[a] *Revue Bénédictine*, xxviii (1911), 296–330. W is assigned to the third quarter of the 7th century.

[b] Pc lacks from No. 79 to No. 114.

[c] Another MS of this class is Petrograd Q.v.I, no. 26 (briefly noted by Staerk, vol. i, p. 42.)

which here is at the end of the list (No. **272**), is prefixed at the beginning. Thus already we may take note of another broad distinction which will emerge between two usages in our future lists in this respect.[a] In either case the start is made from Christmas; the custom of beginning the year in Advent appears hardly at all in the early Capitularies.

§ 3. In some MSS., especially Gospel-lectionaries, it was customary to number the Gospels. The Gospel-series called Far has such a numbering; and, as the contents agree with the Standard text of the Gospel-capitulary, it is adopted here. That numbering is not absolutely satisfactory, as will appear later; but it will be used throughout this inquiry as a basis of comparison: i.e. the number here given (in thick type) for a Gospel-entry will serve for the same excerpt, even though the use of it as a Gospel may vary; and it will remain constant throughout, even in other types and other lists than those to which the numbering properly belongs.

§ 4. A small but characteristic difference is observable in the phraseology of the first three entries. The three Masses of Christmas, as used in Rome since the time of St. Leo at least, are described and distinguished. The Standard list does it thus: *In natale ad S. Mariam maiorem; Item ad S. Anastasiam; Item ad S. Petrum.* The Earlier list (R) begins: *Id est, in vigilia nat. domini de nocte*, and then continues as above: but W agrees with the Standard, only adding the word *domini*. A number of other variants appear at this point which will be noted later, where they are significant for purposes of classifying MSS. which belong to types other than these two.

§ 5. At No. **6** both lists have the longer form of Gospel (Mt. ii. 13–23) for Innocents Day. An alternative use ended the reading at ii. 18, in view of the fact that verses 19–23 are there assigned to No. **9**, the Vigil of the Theophany.

After the first six items, Nos. **1–6**, a new area of divergence calls for attention, extending from No. **8**, St. Silvester, to No. **11**, the first Sunday after Epiphany (Epiph[1]). This sequence is in various ways disturbed by insertions. So far as the present piece of comparison is concerned, there is only one insertion that needs to be noted, that of Nativ[1]—the first Sunday after Christmas. This is not found in the early forms of the Standard type, nor is it in some MSS. of this Earlier type. It is in R, but not in the Würzburg list, though that mainly is like R; otherwise it is found in the group generally, inserted between **8** and **9**. Other insertions made in this area will be noted later as occurring in other types

[a] See further p. 131.

Meanwhile this entry is to be borne in mind, for it comes into universal use:

> Dominica i. post natale domini 3. Lu. (ii. 33–40) Erat Joseph et mater . . . . in illo.

The passage was until then unused.

§ 6. With No. **12**, January begins. In this month two additional Saints' days seem to have been soon added to both lists, which were not to be found in the unknown common document that lies behind them both: for the two insertions have not been made uniformly. (*a*) St. Prisca (Jan. 18, No. **24**) in the Earlier type comes before No. **20**, and thus lies in the second week after Epiphany, while in the Standard list it falls into the third week, together with St. Fabian and St. Sebastian. This uncertainty in its position continues to be found throughout the development of the Capitularies. (*b*) Similarly St. Vincent (Jan. 22, No. **30**) is inserted in the middle of the fifth week in the Earlier list either before or after No. **34**; but in the Standard list its place is in the middle of the fourth week. Some of the MSS. of the Earlier list (e.g. Jon, Pb, Pf, Pma, Lk), and some later ones also, add a Station here—*Statio in basilica S. Eusebii iuxta (Via) Merulana.* It is not clear what the connexion between St. Vincent and this church was. The same station is usually assigned to Theoph^{2} (No. **16**). But there is more to be said about the later position of St. Vincent in the list. It varies, being sometimes set before, instead of after, No. **34**, which is entitled *Item alia*. To which does this alternative Gospel belong, to No. **33**, Theoph^{5}, or to St. Vincent? Probably to the Sunday: and, if so, R, Pb, &c., are right, while W went wrong when inserting St. Vincent. In some later Capitularies, where the *item alia* entry thus was made to follow St. Vincent, it was at times transformed into a Gospel for St. Anastasius, also commemorated on January 22. See below p. 92, and vol. I, p. 90.

§ 7. In February we note first of all that the list in W goes back to a time when the Feast of the Purification (**42**) was a novelty. It is inserted out of its place, and without its title, in what originally was probably a blank space, or else one made by an erasure, at the end of the month. It has there only one Gospel, *Postquam completi*, and in this respect it agrees with the Standard type. But the Earlier type has two Gospels for this festival as a rule, the second being shorter and beginning only at verse 28 instead of 22. This divergence disappeared as the novelty was accepted. Such traces of the novelty of the festival occur also in later MSS. where, as in W, there is no name given to the day, but only the date and the

entry of the Gospel. The name used here in these MSS. is usually the Latin one, 'Purificatio'; but more often in early sources the Greek name 'Hypapante' is used. Similarly at January 6 the two alternatives Theophany and Epiphany are found. The former is the one favoured in both these types of list.

§ 8. There are no entries in March in the Earlier type, while the Standard has St. Gregory and Lady-day (**53, 54**).

§ 9. The entries from Septuagesima[a] to Easter are treated as a separate section, usually provided with a heading of its own. The first variant of importance is that which arises from the above-mentioned establishment of a Stational Mass on the Thursdays in Lent. These days are not found in W, Qr, Jon; they are added at the end in R: but in one or other form they are an integral part of the Standard series. The new Gospels needed for these Thursdays were provided principally in three different ways. The Earlier series has one set; the Standard series has another; and a third set is commonly found in other MSS. It will be convenient to give at once these three sets in tabular form, for they afford a very valuable criterion for distinguishing and classifying different groups of MSS.

At **59**, L. v, the first Thursday in Lent; 64 Mt. (viii. 5–13) *Cum introisset* is common to all three, where any provision exists; but most of the Earlier books have no L. v., even when they have the other Thursdays.

XL[1]v. Mt. xv. 21–8. *Egressus . . . hora.*	John viii. 31–47. *Si vos manseritis* (or 21 *Ego vado*) . . . *audit.*	37 or 39 Mt. v. 27 or 33 or 43–8. *Audistis . . . . . perfectus est.*
XL[2]v. Lu. xvi. 19–31. *Homo q. erat . . . dicues.*	John v. 30–47. *Non possum . . . credetis.*	193 Mt. xix. 16–29. *Ecce unus . . . possidebit.*
XL[3]v. Lu. iv. 38–44. *Surgens Jesus . . . Galileae.*	John vi. 27–35. *Operamini . . . unquam.*	180 Lu. xiv. 12–24. *Cum facis . . . cenam meam . . . iudici.*
XL[4]v. Lu. vii. 11–16. *Ibat Jesus . . . plebem s.*	John v. 17–29. *Pater meus . . . iudicii.*	196 Lu. xvi. 19–31. *Homo . . . diues . . . credent.*
XL[5]v. Lu. vii. 36–50. *Rogabat J. q. Pharisseus . . . multum.*	John vii. 40–53. *Cum audissent . . . suam.*	53 John vi. 30–5. *Loquentes . . . sitiet unquam.*

The first of these columns shows the set which is incorporated into the Standard series. Those in the third column are found almost exclusively in the Earlier series: and very constantly no

[a] The common origin of the MSS. of the Earlier series is shown here by such a small point as this, that Septuagesima is not named but merely described as *die dominica*. The two following Sundays, on the other hand, have their names but not the description. Contrast the Standard series.

Stations are given with them. The middle set (all taken from St. John) becomes later on fairly widespread (p. 141).

A curious feature of the Earlier series is the lack of the Station at the first Friday in Lent; but W has the usual Station 'in Pammachi'. The first Saturday in Lent (L. vii) had originally no Station and no Gospel. The one usually added in later books is 67 Mk. *Cum sero*, taken over from No. **38** (Theoph^{6}), perhaps with the Station 'Ad S. Laurentium in regione tertia' (p. 106).

Another vacant space, which came later to be filled, is at XL^{2}. This is one of the Sundays following a group of Ember Days. As such it originally had no Stational Mass because of the long Ordination service of the Saturday. The entry 'vacat' therefore appears alone, in place of a Gospel, at No. **68**, in the early forms of each of these types. At a later date, in the Standard MSS., several different Gospels are utilized for this place, the commonest being 157 Mt. *Egressus est*, the same as that of the preceding Thursday in the Standard series. In the Earlier series the commonest one to be added is 173 Mt. *Interrogauerunt eum* (p.93): but Pu has (*l.h.*) 18 Mk. *Venit ad J. leprosus* (=**17**).

§ 10. Another vacant day is XL^{5}vii (Saturday of the fifth week). This is not usually mentioned at all in the Earlier series: in the Standard type the entry (**95**) explains the reason for there being no Stational Mass, with the note, *Datur fermentum in consistorio lateranensi*. This gap, too, later on was filled up in various ways: the Gospel usually adopted in the later examples of the Earlier series was 75 John (vi. 70–vii. 1) *Nonne ego . . . interficere*; but in the Standard texts 153 Jo. (xvii. 1–26) *Subleuatis oculis . . . in ipsis* was the favourite. In some of these lists instead of the above rubric there is *quando eleemosyna datur*.

§ 11. In Holy Week, R and some others are peculiar in beginning the Gospel on Tuesday at verse 16 with *Amen amen dico vobis Non est servus* instead of at verse 1 with *Ante diem*; and, at the same time, in having no Gospel for Maundy Thursday, but only the entry 'conficitur crisma'. W and others agree with this as to Maundy Thursday having no Gospel: and, no doubt, this is the earliest plan. The special rite of the Reconciliation of Penitents took the place of the usual early part of the Mass; as is clear in the early Gelasian Mass book.[a]

When a Passion Gospel came to be needed there, the St. John's Passion was utilized for both Tuesday and Thursday in whole or in part. The opening at verse 1 was variously described as *Ante diem* or as *Sciens autem*; and the Gospel was divided at the end of

[a] I. xxxix (ed. Wilson, p. 67).

verse 15, *faciatis*. Other books of the Earlier series, when they assign any Gospel to Maundy Thursday, give the whole, or the later part (verses 16–32), on the Tuesday, and on the Thursday put the earlier half (verses 1–15) *Ante diem . . . sciens* to *vos faciatis*. In the former case they agree with the Standard series, which has the whole on Tuesday, and repeats the first part for the Thursday. Thus there are four main types distinguishable so far, as to the use of the Johannine Passion (J), either whole or in two halves, *a* and *b*, on the Tuesday and Thursday: viz.

Type A = J^{ab} and o	Type C = J^{ab} and J^{a}
,, B = J^{b} and o	Type D = J^{b} and J^{a}

More recent books, as will be shown later, adopted a Marcan Passion, 156 Mk. (xiv. 1–xv. 46) *Erat autem pascha . . . monumenti* for the Tuesday, and kept St. John whole for the Thursday.

§ 12. In April begin the Sundays, ferias, and Saints' days after Low Sunday. The first difference observable is, that St. George's Day (**113**) has come into the Standard series, not being in the Earlier one. Both sets have the *Litania Major* in the Roman position on April 25, not in the Gallican one at the Rogation days preceding Ascension Day. R and most others of the group (not W) have for the day an alternative Gospel, *Estote misericordes*, taken mainly from St. Matthew (vii. 1–11) as indicated here: but the opening words are from St. Luke (vi. 36). The alternative Gospel may have been read in the course of the procession. Here, too, as in the case of Candlemas above (p. 64), the alternative disappeared or survived only rarely.

§ 13. In May at No. **129** there is given in both the Capitularies printed here the entry of the Dedication of 'S. Maria ad Martyres', the Pantheon. The observance is prescribed, by a rubric only, in the Standard series; but all mention of a Gospel is wanting in most of the Earlier series. In them, both this entry and the entry following (St. Pudentiana) are followed by blanks. This condition of things points back to a stage when each entry was a novelty. In W, however, the Dedication is not mentioned at all, while the Saint's name is inserted, but with no Gospel.[a] In Pu there is no Pudentiana: and the day is commonly wanting in later lists belonging to other types than these two. Our numbering, taken from MS. Far., and used in the Standard series, takes no account of the entry.[b] For our purpose it is called **129**[a].

At No. **131** the Standard series has St. Urban, a festival not included in the Earlier series.[c] Unlike other entries it has the

[a] Feria iv with its Gospel follows.

[b] See the notes on these days in vol. I, p. 105.

[c] See vol. I, p. 106.

classification added, 'conf. et pont.' The Vigil of the Ascension must always fall on the same day as the feria iv, which precedes it here (No. **130**). It is a relatively novel institution, unrecognized alike in the Sacramentary and in the Antiphonal, but provided with a Gospel in both these types.

§ 14. In Whit-week, according to old custom, there was no Stational Mass on the Thursday. Accordingly there is no entry for that day in the Standard series, nor in most MSS. of the Earlier series. R has a Gospel, however, and it is the one which later on was usually adopted to fill the gap; but R gives no Station. It is

86 Lu. (ix. 1–6) Conuocatis J. duodecim . . . . curantes ubique (=**46**).

At the Wednesday, Friday, and Saturday of the week there is some variation, because in some lists the Embertide was treated as falling in this week, and in others as falling later. The Standard series takes the former view. R has an alternative provided on Saturday for the week, viz. Sabbato *Surgens Jesus* (Lu. iv. 38–43) (**19**), as well as the Gospel Feria vii ad S. Petrum (**142**). Most MSS. of the Earlier series have simply the Embertide Gospels. But there is a confused condition of things in Pb as follows: Fer. v ad Apostolos No. **141**. Fer. vi ad S. Petrum No. **142**. Fer. vii (no Station) No. **143**.

In our MSS. of the Earlier series the Octave of Pentecost has been misplaced. It should come after the Saturday Gospel No. **142** before 'Item alia', i.e. at the head of the week, and not after No. **146** in the middle of it, and after the Wednesday. This 'alia' is not given in the Standard series. It is the Gospel 55 Lu. *Estote misericordes*, already seen in § 12: and here, as there, some take it from St. Matthew, and some from St. Luke. After slipping in here as an alternative, it later obtained a place of its own, in the enlarged series of Sundays after Pentecost (see below, p. 114).

Both types agree in having the St. John Gospel about Nicodemus for the Octave. But when the Embertide was kept in this week[a] the Sunday should be marked 'vacat', i.e. without solemn service, and therefore without Gospel. This 'vacat' is not found in these MSS. of the Earlier group, nor is it in the Standard series: but probably it once stood there[b], as it does in some MSS. of the next group (see p. 93). Indeed it is possible that here in the Earlier group the placing of the Gospel lower down (**143** following **146**) bears witness to a custom of treating the Octave as 'vacat'.

[a] See p. 124.

[b] See p. 143.

§ 15. In June the next thing to notice is the handling of the Sundays between the Octave of Pentecost and Advent. In the Standard series there are two Sundays reckoned after Pentecost, six after 'the Apostles' (SS. Peter and Paul's day, June 29), five after St. Lawrence (August 10), seven after St. Cyprian (Sept. 14), that is, Pent^{2} Ap^{6} Laur^{5} Cypr^{7} = twenty in all. But it is to be noted that in the list the fifth Sunday after St. Lawrence (No. **224**) comes after S. Cyprian's day (No. **222**). This is also the plan of the Earlier series for the most part: but it will be noticed that R calls the last Sunday not the seventh after St. Cyprian, but the fifth before Christmas, a description which will also be found in other MSS. and in other types, and is probably due to Gelasian influence. There is a certain amount of faulty numbering to be found in MSS. of this series; the second Sunday after Pentecost not infrequently is marked i instead of ii: and, perhaps in consequence of this, the Sundays after the Apostles are marked ii–vii instead of i–vi.

Pu has undergone modification to bring it into accordance with later plans (see below, p. 114). Additional Sundays have been added after Pentecost on an inserted half-leaf; and the enumeration of the Sundays after the Apostles has been altered, to make them Sundays after Pentecost: but there the change ends, and the Sundays after St. Lawrence and after St. Cyprian remain as they were.

Pc has also undergone alteration in the names and Gospels of the Sundays to bring them into accord with later usage, from **159** to **188** being reckoned after Pentecost. There are signs of similar alterations having been made in some other MSS. of the Earlier series.

§ 16. There is some error both in the Earlier series and the Standard series at the first week of June. The MSS. R, Pma, and Lk omit by mistake the Gospel of feria vi (No. **147**) and the heading of **148**, thus attributing Saturday's Gospel to Friday. In W the order is upset. In the Standard series there is further confusion. It has Pent^{1} in its early position as No. **143**; but it seems (perhaps under influence of the Earlier series) to have had it also, at some stage, in its later position (after **146**) as well: for though the wrong entry may have vanished again, it has in fact left some trace behind. When Basilides (**149**) was to be inserted on the 12th of June (it is usually absent in the Earlier series), it was at first (as in W) left without a Gospel. Thus probably it came about that in the Standard series, when the later entry of Pent^{1} vanished, the Gospel of Pent^{1}, *Erat homo*, was wrongly attached to the feast of

St. Basilides, which of right should have had the Gospel *Attendite*. Possibly also further evidence of this double insertion of Pent[1] is to be seen in the repetition in the Standard series of the three corresponding week-day Gospels; for there Nos. **145, 147, 148,** appear again as Nos. **151–3.**

§ 17. The additional Saints found in the Standard series, but not in the Earlier series, in June and July include, besides Basilides (June 12), No. **149**, also Felicula (June 14), No. **150**. In July at the 15th, the Standard series adds the entry of St. Kyriac (**175**), but without any Gospel. On the other hand, at SS. Abdon and Sennen (**181**) on the 30th the Standard list shows omission, not addition. For at that point it omits *Videte ne quis*, the first of the two alternative Gospels given in the Earlier series. It is not easy to say why there ever should have been an alternative at all. The festival is not apparently a novel addition, like the previous case of Candlemas (**42**), where, likely enough, there was already a divergent tradition, waiting to be incorporated when the feast was inserted. Nor is this case parallel to the other previous instance of omission, viz., Litania Major (**114**), where the Earlier series gives two Gospels; for on this day there was no occasion for the use of a second Gospel (p. 67). At **180** the Earlier series usually omits Simplicius, and varies as to the order in which Felix and Faustus come. It also adds the direction 'Via Portuensis': but W agrees with the Standard Text.[a]

§ 18. In August the first thing to notice is a set of four feasts which are in the Standard series but not in the Earlier type. They are:

Aug. 1. St. Peter's Chains (**185**).
Aug. 11. St. Susanna (**195**).
Aug. 12. St. Euplius (**196**) (this is, however, in W).
Aug. 25. St. Genesius (**206**).

After No. **188** (Apost[6]) there is found in most MSS. of the Earlier type (though not in R) a repetition of the same Gospel for Feria iv.

This reduplication of the preceding entry is inconsistent with the real Gospel of this Wednesday, which is given below at **197**. Moreover, it is to be observed that this entry, No. **197** in the Earlier type, follows St. Hippolytus, No. **198**, instead of preceding it, as it does in the Standard type.

At No. **205** some comment is needed. First, there is a blunder here in MS. R, which has omitted two lines, and in consequence

[a] For this group see vol. I, 118.

has telescoped the Gospel of No. **207** into the title of No. **205**, which should read: Feria iv. 169 Lu. *Dum iret*, &c.

Secondly, the mention of St. Symphorian is added to that of St. Timothy in most MSS. of the Earlier type, but not in W. This addition is not made in the MSS. of the Standard type. The mention of St. Symphorian points to Frankish influence: but the Standard type remains at this point firmly attached to Rome; for it gives the Station 'Ad beatum Paulum Apostolum'.

At **210** there are interesting differences. The Standard series combines SS. Felix and Adauctus with the Beheading of St. John the Baptist, and has a Gospel appropriate to the latter. In the Earlier series there is added under this heading 'et depositio Helisaei'. As an exception, however, MS. W mentions only SS. Felix and Adauctus in its title; this probably is due to a blunder, as it has the Gospel appropriate to the Beheading.

§ 19. In September the additions in the Standard type are three: Sept. 8 the Nativity of the B. Virgin (**216**); Sept. 14 Exaltation of the Cross (**223**); Sept. 20 St. Eustace (**235**). R has no mention of Holy Cross Day, but in the larger number of MSS. of the Earlier group on the 14th at **222** is inserted this rubric; 'et ipsa die Exaltatio Crucis, si uelis require evangelium ad legendum de sancta cruce, *Simile est regnum caelorum thesauro*.'

At No. **229** the Embertide is emphasized in the Earlier series by the words 'in ieiunio mensis septimi'; and the Sunday following (**232**) is described, not, according to the Standard series, as the Second after St. Cyprian, but thus: 'Die dominica ad SS. Cosmae et Damiani (ante) natale eorum.' Other MSS. of the type, however, give a fuller form, by prefixing 'Ebdom. ii'. At this point also we meet a divergence in the Gospel prescribed. The extent of it is probably wrongly indicated (as in W, Pma) by giving as the final words *humiliat exaltabitur* (xxiii. 12). But, if this is a mistake, it is rather a widespread one: for an alternative Gospel is found in some books covering not xxii. 23–33, as the Standard series, but xxii. 34–46 (end) or even xxii. 24–xxiii. 12. There were thus three ways of curtailing the long Gospel. Possibly all this variation had its origin through copying by mistake the ending of the Gospel of the previous Sunday (**228**). Such a mistake would then seem to imply that the Embertide Gospels were once differently placed and did not come between these two Sundays.

§ 20. In October the Standard type adds to the two Saints' days found in the Earlier series a third, No. **241**, SS. Chrysanthus and Daria on the 25th. No. **240**, St. Callistus, has disappeared in Jon, and coalesced with **139** in Pc. In November there is no

substantial difference between the two types, except as regards the name given to the last Sunday (see p. 69) and the addition of the entry of St. Felicitas at No. **251**, which, though not found in R, is fairly common. In December there is no difference; but it is to be noted that at No. **265** R again blunders, by omitting the Gospel of the First Sunday in Advent and the heading of the Second.

At the end of the year there is no colophon to be found in the Standard type: nor in R: but in the Earlier type the scribe usually added one. Some have it in the following terms: 'Expliciunt capitula anni circuli de sollemnitatibus uel nataliciis sanctorum.' Other MSS., if they have a colophon here at all, are content with the first two words.

§ 21. The Gospels of Votive Masses follow, generally with a new heading. In the Standard type it was 'Incipiunt lectiones evangelii de diversis causis'. In the Earlier series the heading is usually either 'Incipiunt capitula necessaria;' or, as in R, 'Incipiunt capitulae de diversis causis'; or, 'Incipiunt capitula evangeliorum necessariae.' In these Votives the Earlier type is rather fuller than the Standard. Though it omits **279** it adds after **287** two 'Contra judices male agentes', one after **288** 'Contra episcopos male agentes', and others at the end for a set of three Scrutinies.[a] It also inverts the order of **276** and **277**, except in Lk, which alters otherwise the order of **277–283**.

There is considerable variation in the form of the final colophon: perhaps it does no more than reflect the state of mind of each scribe as he came to the end of his task. In the case of R he was too busy adding the Gospels for the Lenten Thursdays to write one at all. In Pc he was ample if ungrammatical: 'Explicit capitulatio qualicunque modo invenire debeas per anni curriculo.' Ordinarily he wrote 'Expliciunt capitula'; or, if not too tired, 'Explicit capitulatio evangeliorum anni circulo',[b] or the like, adding, 'Deo gratias, Amen' when moved thereto.

§ 22. Our comparison of R and Ha, each taken as representing its type, has, so far, dealt with the more obvious differences—mainly, in fact, with the contents—of the two types. It remains to call attention to some of the differences in point of detail which are of interest or importance.

First it is to be noticed that the term used for Saturday is in the

[a] This seems to belong to the earlier Roman usage, before the system of Seven scrutinies came into use. See A. Dondeyne, 'La discipline des Scrutins', in *R.H.E.* vol. xxviii (1932), 752–87. See also below, pp. 77, 129.

[b] Q. adds 'de solemnitatibus vel nataliciis sanctorum'.

Standard type 'Sabbato'; but in the Earlier type it is 'Feria vii'. This is the case even in the Ember weeks where the 'xii lectiones' of the day are specified. In one case only does 'Sabbato' creep in as the ordinary name of Saturday into the Earlier type, that is in Whit-week, where it occurs in an alternative, added to meet the case when the Embertide was kept at a later date (see § 14). The two other places where it is found in the Earlier series are special, and not ordinary Saturdays, viz. at **102** Sabbato sancto, and at **136** which has both names thus: Feria vii Sabbato Pentecosten.

Secondly, some differences may be observed in the naming of the Stations, especially between **62** and **114**. In most cases all that is involved is a difference in the fullness of the statement: but in some the difference is more considerable.

73 R 'in Vestina'; others 'ad S. Vitalem'; against 'ad apostolos inter Vestine'.

74 R 'ad SS. Petrum et Marcellinum'[a] against 'ad SS. M. et P.'

101 R 'ad Hierusalem'[b], against 'in suxorio quod est in basilica Hierusalem'.

103 R 'ad S. Mariam' against 'ad S. M. Maiorem ad presepe'.

At **110**, **114**, and **132** R has the Station, which is not given in the Standard type; and vice versa at **102**, and again at **155**, **205**, the Standard text has the Station, but the Earlier type has not. But most of the differences are casual, and the various MSS. of the Earlier type are not wholly in agreement with one another.

Thirdly, some differences in the way of naming the days are worth noticing. This is slight but noticeable in the Sundays after the Epiphany and the Sundays after Pentecost. Here the Standard type is, as a rule, fuller; but at **159** R is fuller, since it adds to the First Sunday after Pentecost the words 'ante natale apostolorum'. At **157**, **161**, **192**, **193**, the mention of the Vigil leads to a divergence in the method of naming the feast that follows. The Assumption at **201**, **202**, introduces fresh variation, and in the Standard type the term 'Pausatio'. At **229** R is fuller in introducing the Ember days of September. At **237** the descriptions of Michaelmas vary.

Fourthly, it is noticeable that where the Standard type mentions the 'Via', or Roman road, in which the cult centres—as at **131** (not in R), **144**, **154**, **168**, **186**—the Earlier type has it not. But the opposite is the case at **180**.

Further, there are variations of date (see especially **194**, **247**[c]), of biblical reference, and the like, which are too dependent upon

[a] Contrast **144**. [b] Compare **82**. [c] On the date of St. Martin see vol. I, p. 141.

the accuracy of the copyist to be treated as significant. With them may also be classed the differences caused by using 'eodem die' or 'mense suprascripto' instead of repeating the day or the month.

LIST OF MSS. OF THE EARLIER SERIES

R. Reims MS. 10. G-B of the Cathedral. The text of the capitulary is printed here (pp. 1–28). Some leaves have been lost from the body of the book.

Capitulary ff. 168^{v}–179. 309 × 240.

W. Würzburg University MS. Mp. th. fol. 62. A collection of Roman liturgical lists, written on 16 ff. probably in the 8th century. (*D.A.C.L.* v. 775–837 as No. 168).

The capitulary is printed in full, with valuable notes, by Dom G. Morin in *Revue Bénédictine*, July 1911 (xxviii), pp. 296 and ff. It is incomplete: the last entry is 267, the Vigil of St. Andrew; and the MS lacks its end.

The Gospel-list is preceded by a list of liturgical days and Stations (ff. 1–2^{v}) corresponding with a List of Epistles (ff. 2^{v}–10^{v}). See Morin's account of these in *Revue Bénédictine*, xxvii (1910): and below in vol. III, chap. i, § 2.

Jon. Rome, Vatican MS. Palat. 46. G-B probably Frankish in origin because the entry of St. Martin is in red capitals.

At f. 137^{v}. At the end of the Four Gospels is the scribe's colophon 'Ego Jonatham clericus domino opitulante hunc codicem scribere studui ', &c. The capitulary follows, probably written by the same scribe. An account and brief analysis of the capitulary was given by Klauser in *Römische Quartalschrift*, xxxv (1927), pp. 113 and ff.

Pb. Paris, Bibl. Ntle. MS. Latin 269. G-B described in *D.A.C.L.* (*Evangéliaire*) v. 775–837 as No. 110. The capitulary is set at the beginning of the volume at f. 1. The endings of the entries are often curtailed. ff. 276. 225 × 135.

Note that Pasch. ii begins 'Exeuntes duo'.

Whit-week is confused, having 141 on Thursday, 142 on Friday; on Saturday *Estote misericordes*. Then 144, &c.

Pc. Paris, Bibl. Ntle. MS. Latin 274. G-B from Tours. See *D.A.C.L.* ibid. No. 111.

f. 151. Capitulary. 'Incipit capitulatio lectionum evangeliorum de circulo anni'. ff. 161. 310 × 230.

There is a gap from XL^{2}v to the Second Gospel of Litania Maior.

The Sundays after the Apostles were subsequently altered into Sundays after Pentecost: and there are some other later corrections and additions.

Pf. Paris, Bibl. Ntle. MS. Latin 9385. A fine G-B on purple leaves (*D.A.C.L.* 119).

f. 160. Capitulary. ff. 180. 310 × 250.

The Sundays after the Apostles are given as reckoned after Pentecost.

Pi. Paris, Bibl. Ntle. MS. 8851.
f. 148. Capitulary; one leaf only survives, containing Nos. 1–19 and 24.

Pu. Paris, Bibl. Ntle. MS. 11959.
f. 185. Capitulary; interesting for the alterations made in later days.
At f. 187 a leaf is inserted containing the Saints' days of March, Nos. 53 and 54; a later hand provides 67 Mk. in the margin at the first Saturday in Lent, L.vii: at XL^2 18 Mk. has been added.
The Lenten Thursdays are not the usual set found in the Earlier series, but are taken partly from the Standard set and partly from the Johannine set. The first Thursday L.v, as is usual in the Early series, is not provided with a Gospel, except on the inserted leaf. This addition contains also some of the omitted Saints' days, St. George, St. Urban, St. Basilides and St. Genesius, besides some other additions.
At f. 193 an insertion is made to provide the four Sundays which later on were brought into the list after Pentecost; and the consequential renumbering has been made in a later hand.

Ql. Paris, Bibl. Ntle. MS. 266. G-B written at the order of Lothair (†855) for St. Martin's Abbey, Tours. See *D.A.C.L.*, v. No. 108, and col. 810.
At f. 1^v is a picture of Lothair (reproduced in *D.A.C.L.*, *ut sup.*); and opposite is a poem of 26 hexameters recounting that it was written by Sigilaus in and for the Monastery of St. Martin (at Tours) by the Emperor's order, and decorated with gold and pictures; and that Lothair asked for the prayers of the monastery on behalf of the prosperity of himself, his wife, and family, and for the prayer of any who should look on the picture, for his everlasting rest.
The text is not very good: the endings are curtailed and there are careless omissions and mistakes.
Other portraits and verses occur in the MS. including the distich 'Quatuor hic rutilant' concerning the Evangelists (see Pv, Ada). But these do not correspond; so they were probably excerpted from some other and still richer MS.
f. 207^v. Capitulary. ff. 221. 325×255.

Qr. Paris, Bibl. Ntle. MS. 260. G-B from Limoges; a good representative of the type, but not an ornamental book. It lacks the Lenten Thursdays and there are very few Stations given.
f. 1. The Capitulary comes first.
f. 8^v. There follows a table giving the Sundays in the summer as Sundays after Pentecost—twenty-four in number, with the cue of each Gospel.
f. 9. The Prefatory matter and the Four Gospels.
f. 204^v has a list of names 'cum consanguineis eorum'.
f. 205 is blank and on the verso are ten more names.

Pma. New York, the Pierpont-Morgan Library, MS. 191. This G-B formerly belonged to Lord Ashburnham and afterwards to Mr. Yates-

Thompson. It is described in Dr. James's *Catalogue of the Pierpont-Morgan MSS.* at pp. 7, 8.

f. 212. Capitulary. ff. 238. 280×194.

Mr. E. K. Rand assigns the first part, St. Matthew, to a Franco-Saxon scribe *c.* 875: the rest, including the capitulary, to Tours in Alcuin's time (*Miscellanea Fr. Ehrle* (Rome 1924), iv. 89).

No Stations are given for the Lenten Thursdays.

At 155 Protasius precedes Gervasius: elsewhere the dates are sometimes different from normal.

Lk. London, British Museum, Addl. MS. 11848. A G-B of German origin, in a fine binding and richly illuminated. See *A.L.M.*, pp. 26–8.

Notation in red neums has been added to some of the Gospels, &c. The biblical references are given in the margin, not in the text (*D.A.C.L.* 76.).

Note at No. 137 Ebd. VII. in Pentecosten.

In the Votives 281 and 282 follow 287.

f. 207. Capitulary: at f. 206^{v} (*l.h.*) 'Index euangeliorum qui in festis summis leguntur.' ff. 219. 304×228.

Appendix to Chapter II

Py. The Latin MS. 268 at the Bibliothèque Nationale in Paris requires separate treatment. It is fundamentally one of the Earlier series: but it has undergone considerable change, partly to assimilate it to the Standard series, and partly under the influence of other later schemes. It is a G-B from Metz, as is shown by the list of Lenten Stations in use at Metz which follows the capitulary.[a] But the body of the capitulary contains no local additions, except that there is added at No. 161, on June 30 to the entry 'Natl. apostolorum' the words 'et ma ad scm conf.'—a mysterious entry which is expounded by an interlinear addition of 'rtialis conf.' The reference, then, is to St. Martial of Limoges.

The palaeographers ascribe the MS. to the 9th century:[b] from the liturgical point of view it would seem to be of later date. The Gospels are preceded by more than the usual prefatory matter. At f. 1 is the *Exultet*, with Tables, an exposition of the names of Christ, and of Hebrew names, and of Quotations from the Old Testament in the Gospels. At f. 23^{v} is added the Sequence *Alma chorus domini*, and other devotions. The capitulary follows the Gospels (f. 145); and this runs on straight into the list of Stations on f. 153^{v}. Later additions fill ff. 154–6, the closing pages.[c]

[a] This list has been fully expounded in two publications of Dr. Klauser (*a*) in *Ephemerides Liturgicae*, May, June, 1930, pp. 162–93, 'Eine Stationsliste der Metzer Kirche aus dem 8. Jahrhundert, wahrscheinlich ein Werk Chrodegangs'; (*b*) Th. Klauser and R. S. Bour, 'Un document du neuvième siècle, Notes sur l'ancienne Liturgie de Metz', &c., from the *Annuaire* of the Archaeological Society of Lorraine (Metz 1929). Both of these essays have been printed separately. [b] *Eph. Lit.*, p. 165.

[c] The numbering of pages is that of Klauser, and differs from the earlier numbering which I had adopted in my notes on the MS.

The main points in which Py deserts the Earlier type for the Standard type are as follows:

1. The Vigil Mass of Christmas (No. 272) is placed at the beginning: the characteristic heading of the Earlier series is retained but it leads in thus: . . . 'id est In natl. domini in vig. horae nonae.' Then comes 'In nocte' with No. 1, &c.
2. At 30 Vincent is given in the early position, as in the Standard.
3. At 59 L.v. is added, and the Lenten Thursdays have the Standard set.
4. Saints' days are inserted—113 George, 131 Urban, 185 St. Peter's Chains, 195 Susanna, 196 Euplius, 206 Genesius, 241 Chrysanthus and Daria. These are in the Standard series.
5. At 143 the Octave of Pentecost is in its place; but there is also 'Die dominica vacat' with 55 Lu. *Estote misericordes*. Three fresh Sundays are added in the margin: and correspondingly the word 'vacat' is cancelled and 'iiii.' substituted for it: and thus a fourth Sunday is added.

This transformation agrees with some other changes which are not due to the influence of the Standard series but to later influences.

6. XL^{5} vii. is added.
7. The later usage of *Una Sabbati* and *Cum esset* at Pasch vii and Pasch^{1} is substituted for the older one, but only imperfectly, because the endings of the Gospels survive unchanged (p. 143).
8. Besides the additional Saints drawn from the Standard Series, there is the addition of St. Leo on June 28 (see below, p. 93) and of the Vigil of the Assumption with the Gospel *Missus est*.
9. The most drastic changes are in the Sundays after Pentecost. The addition of the four Sundays in June has already been mentioned above.

In August Apost^{4}, and its Wednesday, and Apost^{5} and its Wednesday, Nos. 182–4, 187, are put after August 2nd, No. 186. Further, a later hand intervenes by which Apost^{5} is altered from the old Gospel, 121 Lu., to the latter usage, 236 Lu.

At 228 the Sunday is reckoned as Laur^{6}. Also on the Ember Saturday following, by another correction, the latter usage, 164 Lu. *Arborem fici* is substituted for the old.

At 232 the Sunday is called Laur^{7}; and the later usage, 224 Mt. *Audientes Pharisaei* is substituted. From 238 onwards the MS. reckons the Sundays 'post Angeli'. The two Sundays which later usage added in October figure as Ang^{2} and Ang^{3}. No. 245 becomes Ang^{4} and so the sequence of Sundays is recovered.

In the Votive Masses the Standard series has again exercised its influence and caused confusion to the scribe. Among other things he has cut out some of the Gospels peculiar to the Earlier series, but kept some of their titles, prefixing them to the wrong Gospels. Finally, in dealing with the Gospels for the Scrutinies, he has kept the First, substituted 33 Jo. (80) for the Second, and omitted the Third.

LIST OF THE MSS. OF THE STANDARD TYPE

Ab. Abbeville MS. 4. G-B of St. Riquier (*D.A.C.L.* 1), given to Abbot Angilbert (790–814) by Charlemagne. *Codex purpureus*, with Evangelists. See facs. 29, in *Die Trierer Ada-Handschrift* and compare Ha.
f. 189. Capitulary. ff. 198. 350×320.
'Incipit breviarius lectionum euangelii anni circuli.'
The beginning is like Re (see XA); but from the middle of February onwards the style varies in method of dating, and comes into line with the Standard text for the most part: but it omits Euplius 196.

Amb. Amiens MS. 25. G-B of the ninth century, mainly of this type. The capitulary begins the book, which is incomplete, ending at St. John xxi. 9.

Bo. Boulogne MS. 8. G-B with an unusual type of Evangelist-picture.
f. 118. Capitulary, very carelessly written with many omissions, some of which are significant and others not. There are six Sundays after St. Lawrence and at 238 the reckoning is from Michaelmas.

Eg. London, Brit. Mus. MS. Egerton 873. A G-B of the 9th century and German in origin. Described in *A.L.M.*, p. 28.
f. 140. Capitulary. ff. 149. 297×190.
In June three Sundays $T^{1, 2, 3}$ are added after 158 in the margin.
The MS. keeps closely to the Standard series in general, but differs often in small details of wording. It ends incompletely at No. 244, Nov. 9.

Far. Oxford, Bodleian Library MS. Douce 176 (21750). Not a G-B but a G-S, a Series of Gospels. It is said to have been at St. Faron near Meaux. Written in a Lombardic hand (*c.* 800), with zoomorphic capitals and bound with an ivory of Christ surrounded by 12 Gospel scenes.
f. 1. Incipit Euangelia de circulo anni. The Gospels follow as in the Standard series and the numbering is that adopted here; there is no separate number for Pudentiana; it stands with the Dedication under No. 129, but is dated May 19.
At 2 add to the rubric 'mane primo' and at 3 'in die'. At 16 *add* dominica.
At 68, XL^2, there is no 'vacat'; only 87 Mk. (ix. 2–9) Assumit J. Petrum . . . resurrexerit. To 19 *add* verse 44.
At 95 XL^5 vii another unusual Gospel is supplied 232 Lu. (xix. 29–38) Factum est cum appropinquasset . . . in excelsis.
109 ends at 'retenta sunt.'
At 175 add 'Evangelio de uno martyri': and at 180 Via Portueniae.†
See E. H. Zimmermann, *Vorkarolingische Miniaturen*, with the facsimiles 138, 142, 143. ff. 127. 290×191.

Ha. London, Brit. Mus. MS. Harl. 2788 (*D.A.C.L.* 70). G-B, described in *A.L.M.* pp. 22–4, of *c.* 800. Cp. *Illum. MSS.* pll. 4, 5. Written

throughout in gold (or red), and therefore called the *Codex Aureus*. A companion volume to Pl. See Delisle, *Notes sur quelques mss. du Musée Britannique*, pp. 38, 39.

This is the text which is printed as the Standard (pp. 29–58).

f. 199. Capitulary. ff. 208. 370×240.

MT. Munich MS. 3802. G-B from Augsburg Cathedral. A good example of the Standard series, corresponding with Ha. It has a marginal addition for L vii; has XL^5 vii; adds *Estote misericordes* after 143: but it ends incompletely with 254.

MB. Munich MS. 23631. G-B, *Codex purpureus* of the Standard series, with no L vii, and no addition at XL^5 vii. In June it omits 149 Basilides and 151 feria iv. Of the Votives it omits 279, 282, 284, 287, 291.

f. 234. Capitulary.

MG. Munich MS. 8272 G-B from Michelbeuern. Abstract in Swarzenski, *Die Salzburger Malerei*, p. 183 col. i. It is in the main the Standard series, but T^{1-4} are added in June and the ferias are rearranged. There is no Nativ^1 nor Pent v. 150 St. Felicula is omitted.

MO. Munich MS. 6212. G-B from Freising, of the Standard type; but with a small number of omissions, a rearrangement of the Votives, and the addition of 'In letania in tempore belli' 150 Lu. (xii. 22–31). (275).

f. 1. Capitulary. ff. 122. 304×210.

Pet. London, Brit. Mus. Addl. MS. 9381. G-B of St. Petroc's Priory, Bodmin, of the early 10th century. See *A.L.M.*, pp. 34, 35, and Jenner on The Bodmin Gospels in *Journal of R. Institution of Cornwall*, 1923, 1924. Also M. Förster in the *Jespersen Miscellany* (Copenhagen, 1930), 77–100.

f. 132^v. Capitulary. ff. 141. 260×175.

The opening pages are overlaid with notes of manumissions at St. Petroc's altar (ff. 1–8^v), dating roughly between 940 and 1040. Also ff. 133^v, 141, 141^v(ult.).

It is a very unsatisfactory specimen of the Standard Series, because of its great omissions; some of which may be significant, but most are due to carelessness. The Johannine Gospel is added as an alternative at XL^4 v. Note, however, in the body of the Gospels—

f. 124^v, at Jo. xiii. 16, is interlined 'Ad mandatum ponat diaconus istum euangelium usque *et ego in ipsis* quasi lectionem'.

f. 77^v, 78. The Salutation and Gospel opening are noted in neums on the top margin: and in St. Luke the genealogy.

Ph. Paris, Bibl. Ntle. MS. Nouv. Acq. 1588. A detached capitulary of the Standard Series with very little addition. The margin contains T^2 in June and 202 as alternative for the 'Pausatio'.

Pk. Paris, Bibl. Ntle. MS. 9386. G-B from Chartres. It has some unusual illuminations.

f. 178^{v} Capitulary. ff. 189. 265×220.

The Standard text has been altered later by erasure or by marginal note to bring it into accord with later usage; e.g. at XL^{6} iii. the Marcan Passion is in the margin to supersede St. John (*Non est servus*) in the text. At 110 Oct. Pasch *Una Sabbati* is given in the margin. In May the 'Litania maior' is transferred to the place of Rogation Days. In June T^{1} is added after 149 and T^{4} after 153 and later T 10^{a} is brought in. At 233 the longer form of the Gospel (to verse 46) is prescribed.

Pl. Paris, Bibl. Ntle. MS. 8850 (*D.A.C.L.* 116). G-B of St. Médard at Soissons, said to be the one given by Louis-le-Débonnaire at Easter 827. *Codex aureus*, with many illuminations. See the full account, with pictures, in *D.A.C.L.*, v. 812–22. It varies little from the Standard series.

f. 223. Capitulary. ff. 239. 360×255.

Pm. Paris, Bibl. Ntle. MS. 11956. G-B from St. Germain-des-Près, nicely written and illuminated. It has the Standard text almost entirely.

f. 204. Capitulary. ff. 219. 283×220.

Pn. Paris, Bibl. Ntle. MS. 11958. The Standard Series.

f. 150. Capitulary.

Pp. Paris, Bibl. Ntle. MS. 17227 (*D.A.C.L.* v. 828, No. 129). A G-B from Tours, one of the books written by the scribe Adalbald, monk of Tours (ff. 6^{v}, 65) under the Abbot Fridugisus, who ruled St. Martin's 807–34. The same scribe is known also as writer of the Quedlinburg G-B (*D.A.C.L.*, No. 139) and some other extant MSS. See Wilmart in *R.B.* xlii (1930), 43–54.

f. 221. Capitulary. ff. 232. 275×190.

A later hand has made additions to the Standard series. In June in the original hand there is T^{2} added after 159. T^{1} and T^{3} are in the later hand. At 175 Kyriac the gap is filled by a rubric *legitur evangelium de uno martyre.*

Colophon. 'AMHN. Expliciunt capituli evangeliorum de circulo anni et de diversis causis. Deo gratias. AMHN.'

Ps. Paris, Bibl. Ntle. MS. 9383 (*D.A.C.L.* 117). Fine and early G-B from Metz. *Codex purpureus* in a magnificent binding.

f. 242. Capitulary. ff. 264. 310×250.

This MS. omits 129 Dedicatio S. Mariae ad Martyres.

It adds T^{2} after 159 and T$^{10\,a}$ after 183: as Pent^{3}, Apost^{7}, Lawr^{5}, Cypr^{7} Also it adds at Sept. 21 St. Matthew's day, 71 Mt. (ix. 9–13) Vidit Jesus hominem . . . penitentiam: which is properly not 71 Mt. but the parallel passage 38 Lu. (v. 27–32) (=227).

At the end of the Votives before the 'Agenda mortuorum' it adds 'In

ieiunio quocunque volueris lege primum secundum Johannem de eo loco ubi dicit cap. CLIII Subleuatis Jesus oculis . . . ad te venio.' (=132.)

Px. Paris, Bibl. Ntle. MS. 265 has fine initials and fair illuminations.
f. 217. Capitulary.
In the margin (l.h.) are added T^{20} and T^{21} at October.

Qb. Paris, Bibl. Ntle. MS. 9338 G-B with ivory binding.
f. 183. Capitulary. ff. 196.
The noteworthy points are these: 53 The entry of St. Gregory is in gold. In June T^{1} is added after 159; St. Leo is added. St. Matthew in Sept. after 226.
In the Votives the direction for 'In ieiunio' is added as in Ps. At the end T^{3} and T^{4} are added.

Ra. Manchester, Rylands Library, MS. 87. G-B of the late 10th century: it was later at Bremen. See James's Catalogue.
f. 198^{v}. Capitulary. ff. 213. 242×192.
This is in most repects a Standard text, but it has some peculiar features, partly early and partly late.
At 25 Fabian and Sebastian are joined. The Purification 42 is in place, but no name is given to the feast. The rubrics in Lent are unusual: At 68 'Ebdomada ii in quadragesima ut supra in feria v:' at 82 'Ebd. ii in medio quadr.', but at 89 'Ebd v. in quadr.'
At 98 the Marcan Gospel, and the whole Johannine Gospel at 100: at 101 'Feria vi in parasceue ad Hierusalem'.
At 125, 126 the Saints are combined and given the Gospel of 126.
After 150 T^{1} is inserted and called 'Ebd. ii post oct. Pent'; so is also 159: after 161 comes T^{3} as 'Ebd. iii post Pent.'
The following are omitted for Saints' days: 170, 195, 202, 205, 206, 226, 253. At 149 Basilides is given with Cyrinus Nabor and Nazarius and has the Gospel *Sedente Jesu* =164. At 175 the gap for Kyriac is filled by Qui vult post me = 48.
At 264 is the heading DE ADVENTU DOMINI.
The Votives include a Commune similar to that given below at p. 107, but the rest of the section is not similar. Nor is it altogether like the Standard, for after 280, it omits 281 and 282 (by confusion with 284) and later it omits 290, 291 before inserting the Commune followed by the Agenda mortuorum.

Rb. Manchester, Rylands Library, MS. 159. See James's Catalogue. German G-B written by a scribe who calls himself Ambrosius in the signature of his colophon, following a set of four elegiac verses 'Hoc scripto nostri pars est exacta laboris' &c. It is of the 11th century.
It lacks a leaf after 201 containing the list from Holy Week to the beginning of July. It keeps close to the Standard series as a rule.
f. 199^{v}. Capitulary. ff. 204. 271×192.

The 'Epiphany' is followed by 'Die ii. ad Vincula' *Fuit Johannes* (p. 91). After 12 the Octave has '*Venit Jesus a G*', (*Theoph*^{1} *w*) with 'Die iii Ad S. Anastasiam' *Vidit Johannes J.* and 'Die iv post epiphaniam' 7 Mt. *Venit Johannes baptista.* (See p. 91.) Thus the observance of three special days after Epiphany is a feature not known only to the Martina MSS. The nomenclature is altered in other cases besides the Epiphany. In September this MS. calls Cypr$^{1-3}$ Sundays after Nicomede, probably by oversight, as the following ones[a] are called Cypr$^{4-7}$.

Rz. Reims MS. 7. G-B from St. Thierry. At f. 21^{v} and elsewhere also is HINC MA RVS AB BA DEDIT S'CO TEO DERICO. The Gospels are preceded by 8 ff. of liturgical matter: cp. f. 13^{v}.

f. 165 Capitulary, only from Easter.

The differences from the Standard series are few. The second set of ferias, 151–3, is omitted. St. Leo is added in June. A marginal addition after 204 gives T$^{10\,a}$. Omit 252. A later hand has added to the Votives 'Contra obloquentes' 214 Lu. (xviii. 2–8) Judex quidam . . . illorum.

Engelberg. A fragment of a Capitulary of the 9th century rescued by P. Alban Dold, O.S.B., from a MS. of the Abbey at Engelberg and printed in the *Jahrbuch für Liturgie-Wissenschaft*, XI, pp. 67–73, shows the Standard text with some variations. The recoverable portions are XL^{4} (82) to May 1 (120); 199–214 and 218–32.

(*a*) XL^{4}v has the unusual Gospel 64 Jo. (vi. 48) Dixit J. [iudaeis Ego sum panis vitae] with the usual station.
XL^{5}v. is normal. L. vii. has *Subleuatis.*
XL^{6}v. is *Ante diem festum.*

(*b*) In August 202 'alia' of the Assumption is lacking. Bartholomew is added with *Facta est contentio*; 210 is for the Decollation only, and Felix and Adauctus is given separately with *Nihil enim opertum.*
T^{12} *w.f.* are taken from the Alternative ferias (see p. 121).

(*c*) Similarly in Sept. T^{15} *w* and T^{16} *w* are used.
At Embertide 228 is called Lawr^{6}, and followed by T^{17} *w.f.s.* and the fragment ends with Lawr.^{7} 224 Mt. Accessit ad J. (232)

CHAPTER III

Common Features

AFTER this comparison of the two earliest types available, it will be well to look back and consider some features of that previous capitulary which must lie behind both these two; for our first interest is to trace back as far as possible the history of the Roman rite in regard to the lessons read at Mass.

§ 1. The apportionment of Sundays after Epiphany and after Pentecost is remarkable. Ten are found in the first place and

[a] One is miswritten as Cyriac at 249.

twenty in the second. The ten are always too many for the one place, and the twenty are always too few for the other. We shall see how later on this anomaly was altered, by reducing the former set and increasing the latter. But the anomaly itself is difficult to explain. Ten was too large a number even before the three Sundays previous to Lent, called Septuagesima, Sexagesima, and Quinquagesima, got those names, by counting them backwards from Easter, instead of forwards, as Sundays following Epiphany. It has already been noted that no provision was made for any Sunday between Christmas and Epiphany. All things considered, we are carried back to the time when for ordinary Sundays no provision had been made; but a conventional number was being supplied, probably for use *ad libitum*.

§ 2. The series of Saints' days and the additions made thereto are full of interest. In the previous volume the development of the Roman Kalendar has been discussed, from evidence ranging over a wider area than the lectionaries, and carried down roughly to the point represented in this chapter by the 'Earlier Series'. In that series the following seemed to be recent additions to the Kalendar: Prisca, Vincent, Purification, Dedication of St. Mary ad Martyres, Pudentiana. The next development is represented by the occurrence in the Standard series of the following, which are not in the Earlier series:

97.[a] Gregory
98. Annunciation
100. George
106. Urban
113. (Basilides)
114. Felicula
73. Kyriac
127. S. Peter's Chains
127. Susanna
128. (Euplius)
128. Genesius
133. Nativity of the B.V.M.
133. Exaltation of the Cross
133. Eustace
135. Chrysanthus and Daria

Most of these days have been discussed above: but it may here be noted that among these additions are the Saints of three Stational Churches—Prisca, Pudentiana, and Susanna. Why, we wonder, did they find no place at an earlier date. In the list of the Roman churches, as deduced from the Acts of the Synod of 595, these names, no less than the others, are treated as names of Patron Saints, not (as in the Synod of 498) of founders of 'tituli'. In the second case the Saint is called Pudens, not Pudentiana: and this difference may account for a hitch taking place in the process by which names were being transferred from the earlier category, which recorded them as founders, to the later category, which

[a] The numbers refer to pages in vol. I.

commemorated them as saints. Any such hitch might easily cause delay in the insertion of a St. Pudentiana into the Kalendar. The date for St. Susanna fell on August 11, the day claimed also for Tiburtius: and this circumstance may account for the delay in bringing in a feast of St. Susanna and also for its speedy disappearance again.[a] In the case of Prisca the suspicion of late appearance, attached to the day, rests only on the fact that the entry is differently placed in different capitularies. There may be some other way of accounting for the difference.

However, it is clear from the case of St. Balbina that the Patron-Saint of a *titulus* church was not sure of a place in the Kalendar; for her name appears only rarely in a Roman Kalendar.[b] It is noteworthy also that apparently the Station of L.v was appointed to take place at St. George's before the name came into the Kalendar;[c] and the same is true of St. Peter's Chains.[a] In short, in this matter we seem to have an example of a phenomenon, not uncommon in Early Roman Liturgy, viz. that the different departments are, in origin and in early development, very independent one of another.

The incorporation of many others of the newcomers is natural enough, and scarcely needs explanation. Three new feasts of the B.V. Mary are among them (vol. I, pp. 73, 133) and the later Holy Cross Day—being importations from the Gelasian tradition. Some reasons have been given in vol. I for the importation of many of the others of this list at about the time of the development of liturgical interest in Rome under Hadrian (772–95) and his successor Leo III (795–816). While the larger number of the newcomers continued to hold their place, some lost it almost at once: and their appearance is more difficult to explain than their disappearance. In the case of St. Felicula[d] her brief popularity is probably due to the wave of interest in her companion and foster-sister St. Petronilla, which, as will be seen later, has left its mark on other Gospel-books. She was martyred 'a fortnight' after St. Petronilla (May 31), and this perhaps accounts for the variation of the date between the 13th and 14th. Her memory was preserved by the fact that her name was entered in the Gelasian Mass-book on February 14. It was there joined on to St. Valentine, who was in possession of that date; and the same was the case with St. Vitalis of Spoleto. Probably this was done for the convenience of observing their day at the Church of St. Valentine by the Flaminian Gate.[e]

[a] Vol. I, p. 127. [b] See vol. I, p. 110: below, p. 103. [c] Vol. I, p. 100.
[d] Vol. I, p. 114. [e] Kirsch, 154, 155.

Some explanation is needed of the entry of St. Kyriac on July 15 without any Gospel.

There are two Eastern traditions about SS. Cyriac and Julitta; one of these was imported to the West and became famous, while the other had little vogue there, though it was widespread in the East. The day assigned in the East is July 15, and this day is given in some other Western lists besides the mention here.[a] The usual day in the West is, however, June 16. The Western story begins with a tradition that St. Amator, Bishop of Auxerre (†418), found the relics at Antioch, and brought them with him home. After this event they had some obscure wanderings in France, in the course of which Nevers in the 9th century adopted the Saints as its patron, and the relics were translated to St. Amand. The result was considerable popularity for the festival in France[b] and signs of it will be noted later.

Basilides[c] came tentatively into prominence; his shrine was inconveniently far away from the centre of Rome: but the commemoration became more feasible when it was transferred in date from the 10th to the 12th of June, and, in place, from his own burial place to the church of SS. Nabor and Nazarius. The capitularies show much variation. The name is often wanting or it appears without a Gospel, or the Gospels allotted to the day vary. The appearance of the feast in the capitularies is, however, earlier than the introduction to the list of SS. Cyrinus, Nabor, and Nazarius, the Saints to whom it was ultimately attached.

§ 3. The distribution of Sundays, week-days, and Saints' days is very strange. It is almost entirely identical in the Earlier and the Standard sets;[d] and therefore it seems to go back to some common source lying behind them. No Sundays are provided between Christmas and Epiphany. January contains at least five, and perhaps as many as seven, out of the ten Sundays provided between Epiphany and Septuagesima. The arrangements after Easter are very inconsistent. Low Sunday comes before April 14, and thus implies an Easter falling in the first week of April. All well and good. But Pasch^2, which on this scheme should come before April 27, comes after May 3: Pasch^4 should precede May

[a] Bede in the Kalendar ascribed to him has at this date Cyric, Cassian, and Julia; and in his Martyrology Cyric and his mother Julitta. *P.L.* xciv, 975, 1153. Quentin, *Martyrologes Historiques* (1908), p. 52.

[b] A MS. which has the entry in red is probably from Nevers. See the *AA.SS.* at June 16.

[c] Vol. I, p. 113.

[d] Note that at No. 188 some of the Earlier series provide an alternative form of the Gospel beginning rather differently. In some cases this is called rightly 'Item alia', in others it is wrongly set down as feria iv. See p. 70.

4, but it comes after May 12: and then it is crammed in without any week-days following it, so as to bring in Pasch[5] which should precede May 11, before May 13. Again, well and good. But between it and the Wednesday following (the Vigil of the Ascension) are inserted May 18, and, in the Standard type, May 25 as well.

The distribution of week-days is no less anomalous. The days for which special provision is made are the old liturgical days of the week—Wednesday, Friday, and Saturday.[a] But sometimes it is made for all three, sometimes for two only of these (Wed. and Fri. or Fri. and Sat.), sometimes only for one (the Wednesday). The provision made has no reference apparently to the number of Saints' days assigned to the week: one week, indeed, provides for Wednesday and Friday and for twelve masses of Saints (**189–203**).[b] Sometimes no week-days are provided for; and that is the case not only in the superfluous ninth and tenth weeks after Epiphany, where they could not be needed, but also in places where they might well be expected, e.g. after Septuagesima and Sexagesima; or, again, in the weeks of Advent other than the Ember week. Some significance might perhaps be found or conjectured for these cases: but there are three weeks among those after Pentecost (Pent[2], Cypr[3], Cypr[5]), where, apparently quite fortuitously, there are no week-day Gospels provided at all.

There seems to be a diminution taking place in the number of the week-days as the time goes on. The full weeks are the earlier ones (except the first) after the Epiphany, the first after Low Sunday, and the first after the Octave of Pentecost. The Saturdays then soon vanish: the last of them is Apost[2] vii (No. **173**), unless indeed one is to be found at No. **264**, the last entry before Advent, i.e. in the Standard series which reckons only four Sundays back from Christmas. The MSS. here agree in reading 'feria iv'; but the entry is preceded by **261** feria iv, **262** feria vi, and **263** is St. Lucy. It looks, therefore, as if No. **264** should be feria vii. Such an entry would be in place as part of the Earlier type but out of place in the Standard type, which, as we have seen, regularly uses the term 'Sabbato' and not 'feria vii' for Saturday.

The inevitable conclusion seems to be that the original list was quite carelessly framed, so far as these details are concerned.

The unsatisfactoriness of the distribution was in due course felt:

[a] *Jahrb. Liturg. Wissensch.* VI. 26 and ff.

[b] But it must be noted that in several of the cases more than one Mass is given for a day; also that two of them (**195, 196**) are later insertions in the Standard type, not found in the Earlier type. See p. 70.

and we shall observe in the later derived lists the various efforts which are made to improve the tidiness and orderliness of the series.

§ 4. Meanwhile the close connexion of these two types is very evident. Small things confirm it: e.g. the phrase 'In illo tempore' prefixed to the Gospel only at three places in these lists;[a] both agree in having it at **9** and at **34**: while at **101** R has it and Ha has not. Apart from these cases the phrase is only found in the Mass *Contra judices male agentes*, which is not in the Standard type, but is added in the Earlier series among the votive masses after No. **287**.

Again, as to the introductory formula 'Dixit J. discipulis suis', the two types agree whether to insert or omit it throughout most of the list; but after No. **123** they begin to diverge considerably, and after No. **220** R has the formula no more, even where Ha has it.

This rather detailed examination of these two sets of Gospels has revealed their nature and brought to light some defects. It will now facilitate our inquiry into later developments.

The thoughts that lay behind the compilation of the list are various. First, it is anyhow obvious that for a good number of occasions in the year some particular Gospel is naturally indicated. In the feasts of our Lord the Gospels concerning the Nativity must be used for Christmas-tide; the Passions for Holy Week; and so on. Similarly in the case of many Saints' days. But, all told, these cases do not amount to a large number of the 272 Gospels in the Standard list. The Sundays demand another 50 or so: how were these to be determined? The week-days of Lent presented a more difficult problem than those of Easter-week or Whit-week, where it was natural to set the accounts of the Resurrection incidents, in the first case, and events from the early Acts of the Apostles in the second case. The choice of subjects in Lent (and on other Station-days) seems to have been a good deal influenced by the Stational Church in Rome where the service was to be held, and by the traditions or characteristics associated with it.[b] Similar influences working from the churches and sanctuaries in the cemeteries around Rome have doubtless suggested the choice of Gospels appropriate to them, though the clue by which to explain it may now have been lost. Even when all this was done, the compiler still had the problem of providing Gospels for the week-days. The insufficiency of the provision made has been already noted; and it bears witness to the difficulty of the compiler's task. It might be anticipated that he would have gone over the text of the Evangelists

[a] It is common in later books.

[b] See H. Grisar, *Das Missale im Lichte römischer Stadtgeschichte* (Freiburg, 1925).

after all the special passages had been excerpted, and utilized what remained unused, setting down the available sections in their order. But there seems very little of such a procedure discernible.

There is more to be learned of the compiler's mind as to the several evangelists. Almost everywhere he uses St. Matthew in preference to St. Mark: but there are exceptions, e.g. the healing of the Gadarene demoniac (36); the parable of the Sower (23); the Call of Levi (40); the martyrdom of St. John Baptist (210). Similarly St. Matthew is preferred to St. Luke when the incident is common to both: but St. Luke has the preference in the case of the Lost Sheep (147), the Dumb Demoniac (75); and his account of the Sower is included (56), as well as St. Mark's. There are not very many cases of such duplication.

St. John's Gospel is very fully utilized; and in the use of it there is more trace of system than in the other cases. For example, it is not used for ferias in the earlier half of the year, but some Johannine passage is set for every Sunday and week-day from Pasch. vii to Pent. iv (or v) except Ascension Day: and for all four alternatives 'In agenda mortuorum'.

In sum, the whole ground is fairly completely covered. It is noticeable that, so far, the genealogies have not been used, nor the list of the Apostles: and that the rebuke of St. Peter, as recorded in St. Matthew and St. Mark, is omitted.

Some repetition of Gospels is found where there is no special reason for it,[a] and there are cases where one overlaps another: so the arrangement again is seen to have been not very tidily carried out. Such repetition generally occurs in the case of two ferial Gospels: but occasionally a Sunday Gospel is used also for a week-day,[b] a Lenten Gospel (78) has been used on a week-day previously (47). The most curious overlapping is at 118, which is only a few verses of 82.[c]

Other repetitions are easily explained and justified, such as those that are to be found at Embertides and on the Saints' days.[d]

The general result seems to be, that in the earliest form of the list that is available we cannot trace the hand of a single and systematic compiler. On the contrary, there seems to lie behind it a good deal of rather untidy and haphazard evolution.

[a] See, for example, 19 = 199; 22 = 256; 39 = 197; 45 = 183; 147 = 248.

[b] See 33 = 234; 37 = 224; 75 = 187.

[c] See also, 273 is part of 49, and another part is 178; 213 is of 262; while 32 clashes with 228; and 167 with 264.

[d] Among the Votives 273 is part of 49; 276 = 177; 277 = 186; 280 = 193; 281 is part of 161; 282 clashes with 284; 285 with 51.

CHAPTER IV

Martina Gospels

TWO types of Gospel-capitulary have been compared and contrasted by way of contribution to the history of the Roman use. The 'Earlier Series', in its older representatives, goes back at least to the beginning of the 8th century, and in its later representatives to the middle of that century. Of direct descendants from this stock there is little trace after that date: at least, the chief characteristics which mark the difference between it and the 'Standard Series' hardly reappear. Take two examples. (i) The set of Gospels provided in the later MSS. of the Early series for the Thursdays in Lent left little trace in the later developments; (ii) among the Votives, the provision for Scrutinies dropped out almost entirely.

The future lay with the other series, which has, for that reason, been christened 'The Standard Series'. The earliest form in which it is to be found showed signs of having already undergone additions—e.g. Prisca, Valentine (as in the Earlier series), and at a later date Pudentiana. It had further received new Saints, as compared with the Earlier series, traceable to the time of Sergius (687–701);[a] and another group seems to belong to the liturgical revival under Hadrian (772–95).

It was at this stage, in all probability, that the Standard capitulary came to France, more or less in conjunction with the Sacramentary of Hadrian. Our knowledge of it, in its earliest available shape, is derived mainly from Frankish MSS., or, at least, hardly at all from Italian ones. But it seems to have come in two forms; one has been already given, and a second sort of 'Standard Series' must now be considered.

§ 1. In the second quarter of the 7th century Pope Honorius (625–38) transformed the old senate-house, situated by the Forum, into a church dedicated to St. Hadrian. Later, the annexe, called the *Secretarium*, which had fallen into ruin, was similarly transformed, probably by Donus (676–8); who set up there a mosaic representing St. Martina (?) standing between Pope Honorius and himself.[b] A century later, St. Hadrian's was made a deaconry by Hadrian I (772–95), and the *Secretarium* is mentioned again as having also been transformed into a church and dedicated to St. Martina.[c] It had the appellation 'in tribus fatis', as St. Hadrian's

[a] See vol. I, p. 74, 87. [b] *P.L.* lxxv. 473. [c] *L.P.* 501, 514, 517.

had, because of the ancient monument, which stood close by, representing the three Fates.

At about the same time the entry of St. Martina begins to appear in the Gospel-lists as an insertion on Jan. 1, side by side with the Octave of Christmas, 'Die suprascripto'.

The Gospel assigned is normally that of the Ten Virgins; the reason for taking a little-known martyr-virgin for this day and place are obscure. Not infrequently MSS. have *Mariae* instead of *Martinae*. This reading may be merely a blunder; but it preserves some indication of the surprise felt at finding St. Martina in such a position. (See Addendum at p. 225).

This entry of St. Martina is characteristic of a fresh type of capitularies, which is clearly developed from the Standard type, but has a set of peculiarities of its own. This may conveniently be called the 'Martina type'.

It is plain from what has been said that this belongs to the end of the 8th century; and remembering the close connexion established or re-established between Rome and the Frankish Empire under Hadrian and Charlemagne, one is not surprised to find that this, a Hadrianic form of the capitulary, had a wide diffusion in the early Frankish Empire at the time, as well as a long subsequent history, which will be traceable in many later developments of the Martina type.

This insertion of this entry of St. Martina was made at several different points into the Standard series. It caused thus a number of variants; and all the more so because it came in at about the same time as the addition of a Gospel for the Sunday after Christmas (see p. 63). The Martina entry should follow the Octave of Christmas (No. **8**); and when there is no entry of Nativ[1], there is no confusion made. Occasionally, however, creeping in probably from the margin, the Martina entry preceded the Octave: and then the words 'die suprascripto' were misleading. Further, when Nativ[1] was added, that entry in turn might be placed either before the Octave or after it. If after it, but before Martina, the words were again misleading, for then they referred not to Jan. 1, but to Sunday on whatever date it might fall. All was well only if Nativ[1] followed Martina as well as the Octave: otherwise there was (as may indeed be seen) much confusion caused at this point.

§ 2. Fresh variations characteristic of the Martina type of capitulary centre round the Epiphany. When the need was first felt for a proper Gospel on the Sunday after Christmas, the earliest way of supplying it seems to have been by the insertion of a rubric

at No. 9, the Vigil of the Epiphany, directing that Gospel to be used also for the Sunday.

A few MSS. of this type have no provision for the Sunday. Most of the early ones have at No. 9 In Vig. Theoph. [Ipsa legitur dominica prima post (natale) domini] in ecclesia S. Petri.[a] *Defuncto Herode*.[b] The words in square brackets mark the insertion made into the text as it stood in the Standard series. One consequence of this method of providing for Nativ[1] was, that the direction for the Station seemed then to refer to the Sunday and not the Vigil: and consequently some MSS. omit any mention of the Station.

When the needed provision was made by adding a Gospel, *Erat Joseph* (p. 1), there was no longer any need for the rubrical insertion in No. 9, and it ceased to appear; unless indeed in some cases it remained, but was altered so as to refer to the Second Sunday after Christmas. The provision of such a Gospel for Nativ[1] was in fact needed, for a vacant day, only in the years when Christmas fell on a Tuesday or on a Wednesday: in other cases Nativ[1] came on a day already otherwise provided for. A Second Sunday after Christmas was not needed in either of these cases, but only in the case when Christmas fell on a Thursday, Friday, or Saturday—unless indeed such a mass was to be said in addition to the mass of the festival or Vigil, which was already provided for. But such doubling of mass, though natural enough when two festivals came together (as the one added for Martina on Jan. 1), was not likely to be undertaken in order to add a Sunday Mass to a festival mass. It will be seen therefore that *Erat Joseph* would do either for Nativ[1], or, if not wanted then, for Nativ[2].

§ 3. A marked characteristic of the Early-Martina groups is the addition of Gospels for the three days following the Epiphany, thus:

Die prima post Theophania ad S. Petrum ad Vincula
3 Mk. (i. 4–11) Fuit Johannes . . . . in quo complacui.
Item alia post Theophania. (ad S. Anastasiam)
13 Jo. (i. 29–34) Vidit Johannes Jesum = 13.
Item alia (ad SS. Johannem et Paulum)
7 Mt. (iii. 1–17) Venit Johannes baptista . . . . in quo mihi complacui.

The entry of the Station is usual on the first day, but not universal. On the second and third days it is quite exceptional, and late.[c] In the earlier Martina MSS. these two days merely

[a] Pq. adds 'de nona'.
[b] Italic is used for the cues of Gospels which have already been cited.
[c] See p. 106.

have 'Item alia'. The provision of these Gospels did not survive in later usage. It is indeed not very easy to see why it was wanted in Hadrian's time. The second of the Gospels was already in use in the Standard series, as No. **13** for Epiph[1] iv: this particular entry is therefore, as a rule (but not always), omitted in the Early-Martina group.

In some later capitularies of this type the first of the three days alone is kept. The second of the Gospels returned to its place as No. **13** for Epiph[1] iv; for the third see pp. 123, 119.

Some of the capitularies of this group provide for an Octave of the Epiphany; and in later books such provision becomes common. For example, Trb has 13 Mt. (i. 29–34) *Venit Jesus .... complacui*, between **12** and **13**. TB Rd have the same Gospel, between **11** and **12**. Pq has No. **13** *Vidit Johannes* for the Octave, inserted between **15** and **16**.

§ 4. Three other points are to be noted as occurring in January. (*a*) Prisca is generally in the earlier position (see p. 64); and Vincent in the later: but Hc, He, and Pq[a] have Vincent early like the Standard type. When Vincent, No. **30**, is put late, after No. **33**, a change is often made in No. **34** by the insertion here of St. Anastasius:[b] either it comes in 'die suprascripto', i.e. on the 22nd of January without a Gospel, or it has No. **34** assigned to the Saint's day. In other cases **34** is assigned to feria iv.

§ 5. In February at No. **42**, where the early Standard MSS. give no name for the feast (see p. 64), this Martina group as a rule fills the gap with

'Ypopanti ad sanctam Mariam.'

Only in a few later lists of this group there is to be found instead,

'In purificatione sancte Marie.'

For Septuagesima, Lent, and Eastertide the Standard-Martina group does not seriously differ from the usual Standard series. It is noticeable, however, that in small points the Martina MSS. sometimes agree to differ from the Standard, e.g. in adding the title of pontiff to St. Gregory at No. **53**; or in using 'concurrerit' in place of 'occurrerit' at No. **129**.

§ 6. Some of the gaps existing in the Standard series have begun to be filled up. The gap at L. v in the Earlier series had already been provided in the Standard series with **59**.

[a] Pq. is exceptional in having Prisca late; as also in inserting St. Hilary on Jan. 13: and assigning No. **28** on Jan. 21 to St. Agnes and St. Agatha. (Cp. the Early Epistle list We. in vol. III.)

[b] See vol. I, p. 90, and above, p. 64. Some MSS., e.g. Rhein, have both headings.

For L. vii the usual Gospel supplied is 67 Mk. *Cum sero* from No. **38** with 'Statio ad S. Laurentium in regione tertia': or, more rarely, 214 Lu. *Duo homines* = **188.**

In other positions a greater variety of Gospels is found in different types of MSS. Some have emerged already (p. 66); but it may be convenient to set down the principal of these once for all here.

At XL[2]. 19 Mk. *Venit ad J. leprosus* = **17.**
157 Mt. *Egressus J. secessit* = **52.**
93 Mk. (ix. 30–41) Profectus J. . . . . mercedem suam.
21 Mk. *Egressus est J.* = **40.**
173 Mt. (xvi. 10–18) Interrogauerunt . . . . hora.

Similarly we find for XL[5] vii—to mention only the most usual—
153 Jo. *Subleuatis oculis* = **132.**
160 Mk. (xiii. 10–16) Iudas Scariotis . . . . parauerunt pascha.
66 Jo. (vi. 53–71) Nisi manducaueritis . . . . duodecim.
75 Jo. (vi. 70–vii. 1 *or* 30) Nonne ego vos . . . . interficere *or* hora eius.

In Whitweek the gap at Thursday (Pent. v) is usually filled by 86 Lu. *Conuocatis* = **46**: and this generally holds the place without any rival.

§ 7. There is more divergence from the Standard series observable in the period after Oct. Pent. On that Sunday there is shown the prevailing uncertainty as to the date of Embertide (p. 68). Some MSS. have here 'Dominica vacat' and no Gospel; more commonly that rubric is followed by the Gospel *Estote misericordes* as in the Earlier series, p. 14. Comparatively few have the Standard entry **143** either with or without 'vacat'.

§ 8. Coming to the month of June we find these capitularies falling into three classes, according to the way in which they deal with the duplication in the Standard series of the ferias after Oct. Pent, where **145, 147, 148** are repeated as **151, 152, 153.** Some of this Martina group (Pq) leave it unchanged; most of them omit the earlier trio, but some omit the later one (e.g. Ao, Hc, He, Rx, Ry).

Characteristic of the whole group is the addition on June 28:

Transl. corporis b. Leonis pontificis. *Homo q. peregre.*

and this entry is usually found where the Martina one is. The reference is probably to the translation by Pope Sergius in 688.[a]

Note also MSS. which omit **145, 147, 148** omit also occasionally **149** Basilides, and constantly **150** Felicula. Many of them add

[a] *L.P.* i. 375, 379; cp. vol. I, p. 115.

at **146** for Primus and Felician the Stations 'in basilica S. Stephani' in consequence of the translation of the Saints' bodies to that church by Theodore (642–9).[a]

In August the Early-Martina group falls into two sections. One remains to the end of the year in agreement with the Standard series, except that the second Gospel of St. Felicitas (Nov. 23, No. **253**) is omitted.

A larger section of the group, of whom MS. Ada is a good example, omits here a batch of Saints' days contained in the Standard series, viz. **195** Susanna, **196** Euplius, **205** Timothy, **206** Genesius, **209** Sabina, and also the alternative Gospel for the Assumption, **202**. This is too conspicuous a series of omissions to be fortuitous, as are some other omissions occurring here in individual and perhaps careless MSS.

Noticeable also here is the insertion of 'et depositio Helisaei prophetae' between mention of SS. Felix and Adauctus and of the Decollation on Aug. 30 at No. **210**. This addition is in accordance with the Early series: so are also some of the omissions just mentioned. There was therefore probably another line of connexion between this and the Early series apart from the Standard series.

In September the only important variant is the omission in some of the MSS. of St. Eustace (**235**).

In November nearly all are agreed, with the smaller section of the group, to omit **253**, the alternative for St. Felicitas.

In the final section comprising the 'Votives' this group of MSS. omits some of the duplicates to be found in the Standard series, usually Nos. **279, 282, 284, 287,** (**289**), and **291** or some of them.

Thus it seems clear that in these Early-Martina MSS. we have a group derived from the Standard series, or running parallel with it, without any large change. The main features have been set out in the preceding sections, without paying regard either to minor variations of wording or the like, or again to the small vagaries or carelessnesses of individual MSS.

The group is mainly known through Frankish MSS.; and it is significant that the best of them are closely connected with the Carolingian liturgical reform, and with Aachen itself, the centre of that reform.

An analysis of the parts of the series where the Martina type varies from the Standard type, taken from Hb, will make matters clear.

[a] *L.P.* i. 332.

Analysis of MS. Hb

f. 227. Incipit capitulare evangeliorum.

1 In nat. d. ad S. Mariam. 2 Item ad S. Anastasiam. 3 Item ad S. Petrum. 4–7, 8 In octabas domini, Cum consummati essent . . . . israel. Dom. post nat. dom. 2 Lu. (ii. 33–40) Erat Joseph et maria . . . . in illo.
Die suprascripto nat. S. Martinę. *Simile . . . . decem.*
9 In uig. de theophania ipsa legitur dominica prima post nat. dom. in ecclesia S. Petri.
10 In teophania ad S. Petrum.
Die prima post teophania ad S. Petrum ad vincula. 3 Mk. (i. 4–11) Fuit iohannes in deserto . . . . in quo complacui.
Item alia post teophania. 13 Jo. (i. 29–34) Vidit Johannes . . . . filius dei.
Item alia. 7 Mt. (iii. 1–17) Venit Johannes baptista . . . . mihi complacui.
11 Dom. post teophania. 3 Lu.

JANUARY. 12 Die xiv nat. S. Felicis conf. in pincis.
14 Die xvi mense suprascripto nat. S. Marcelli mart. et pont.
15 Ebd. ii post teoph. 16–19, 24 (Prisca), 20–3, 25–9, 31–3.
30 Die xxii mens. supr. Nat. S. Vincenti. Statio in basilica S. Eusebii iuxta Merulana. Then 34 (Item alia)–41.

FEBRUARY. 43 Mensis Febr. die ii. Ypopanti ad S. Mariam. 43–52.

MARCH. 53, 54.
Incipiunt lectiones a septuagesima usque in pascha.
55 In dom. i in septuag. ad S. Laurentium.
56 Dominica ii in sexag. ad S. Paulum.
57 In quinquagisima ad S. Petrum.

There is little fresh to note till Whitsuntide, except what is said in § 5.

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143 Octava die pentec.
Die dominica vacat. 55 Lu. (vi. 36–43) *Estote misericordes.*
MENSE IUNIO die ii 144. 146 Die ix mens. suprascr. Nat. SS. Primi et Feliciani in basilica S. Stephani. Then 151–3, 154–8.
159 Ebd. ii. post Pentecosten Die xviii. mens. suprascripto. Translatio corporis beati Leonis pont. *Homo q. peregre.*
160–2, 163 Ebd. i. post nat. apostolorum.

JULY. 164–79.
180 Die xxix nat. SS. Felicis papę Simplicii Faustini et Beatricis, uia portuense. 181–84.

AUGUST. 185–7.

188 Ebd vi. In illo temp. Duo homines . . . . exaltabitur.

189–209.

210 Die xxx. mens. suprascr. Nat. SS. Felicis et Adaucti et depositio helisaei et decollatio S. Johannis baptistę.

For the rest of the comparison with the Standard series see above, § 8.

MSS. OF THE EARLY-MARTINA TYPE

Ac. The G-B of Charles in the Treasury at Aachen, richly illuminated and in a rich later binding. The capitulary follows the Four Gospels, beginning on a new quire. See a description in O. Gatzweiler, *Die liturgischen Handschriften des Aachener Münsterstifts* (Münster i/W. 1926), pp. 31–6: and Menzel, &c., *Ada-Handschrift* facsimiles 22, 23.

It is called Ak in Beissel, pp. 127 and ff.

Ao. The G-B of Otto, now in the Treasury at Aachen, richly illuminated, and with a series of 21 Biblical Scenes included.

Several forms of oath belonging to the Chapter of Aachen have been added later at the beginning; and again at the end of the book before the capitulary. A dedication runs thus: after the Eusebian Canons.

'Hoc Auguste libro tibi cor deus induat Otto,
Quem de Liuthario te suscepisse memento'

It is accompanied by a representation of a monk presenting the book to the Emperor.

See Gatzweiler, p. 36, and Beissel's Ao (above): and his monograph, *Die Bilder der Handschrift des Kaisers Otto* (Aachen 1886).

Note among unusual Gospels, for $XL^2 = 17$; and for XL^5v *Factum est* = 221 (see p. 142).

The Votives are 273–80, 283, 285, 286, 288, 289, 292, 293, 295.

Tra. G-B of the 9th century from Trier in the Stadt-Bibliothek of the town. MS. 23, in two volumes. (*D.A.C.L.* 154.)

The capitulary is at the end (vol. ii, f. 105), and the last items have been erased and the page used for a series of notes of the 15th century on the altars of the cathedral of Trier.

Capitulary, vol. ii, f. 105. ff. 112 and 121. 305×225.

Trb. G-B from the monastery of S. Maria ad martyres at Trier, now preserved in the Cathedral Archives at Koblenz. It has rich illuminations of the Evangelists.

f. 158. Capitulary. ff. 169.

A number of notes have been added at ff. 3, 4, 126, 169 (end). An inventory of vestments, a list of relics, notes about the altars of the church,

about Embertide in June; and later documents concerning the monastery down to the 18th century. There are also marginal notes of liturgical directions, and some red neums added for the pointing of the Passions.

The capitulary diverges considerably from the type, mainly through the addition of Sundays after Pentecost and consequent rearrangement.

Ada. Trier Stadt-Bibliothek MS. 22 (*D.A.C.L.* No. 153, v. 834). This famous Ada MS. is fully described in *Die Trierer Ada-Handschrift* by Menzel, Corssen, Janitschek and others, with comments and 38 facsimiles from this and similar Gospels (Leipzig, 1889).

The book was given by Ata, falsely called the sister of Charlemagne, to the Monastery of St. Maximin at Trier (f. 1). The date is *c.* 800.

f. 161. Capitulary. ff. 172. 365×245.

Hb. British Museum MS. Harl. 2795. G-B of the end of the 9th century. See *A.L.M.*, p. 31. This is the MS. from which the analysis above is taken.

f. 227. Capitulary. ff. 241. 280×210.

Hc. British Museum MS. Harl. 2797. G-B of St. Geneviève of Paris. A *codex aureus* of the 9th century. See *A.L.M.*, pp. 28, 29. It was at St. Geneviève till the beginning of the 18th century.

The capitulary (f. 163 and ff.) was printed by Fronto in his *Kalendarium Romanum* (Paris 1652) and reprinted in his *Epistolae et dissertationes* (Verona 1733), p. 133. (*D.A.C.L.* 72.)

f. 163. Capitulary. ff. 175. 265×194.

The text keeps very close to the Standard-Martina type: but note at 117, St. Vitalis, the reading 'Die xxviii mensis ii' preserving the ancient description of the month.

He. British Museum MS. Harl. 2826. G-B of the end of the 9th or beginning of the 10th century. See *A.L.M.*, pp. 32, 33. Said to be akin to the Ebbo Gospels at Épernay (p. 100) in style: and certainly the contents are similar. It was later at Eller on the Mosel.

f. 137^{v}. Capitulary. ff. 150. 235×184.

Stowe. British Museum MS. Stowe 3. German G-B of the 10th century. The illumination has only been begun and is left to a large extent drawn in outline and unfinished: but St. Matthew seems completed, and the opening of his Gospel is partly painted.

f. 216. Capitulary, a later addition to the book. Colophon Explicit euangelium. ff. 224. 335×224.

Lj. British Museum MS. Egerton 768 of the late 9th century. Said to belong to the Franco-Saxon School of St. Denis at Paris. It contains only two Gospels (St. Luke and St. John) followed by an incomplete capitulary, extending only to the middle of September.

The capitulary (f. 104^{v}) is not at all full at any point. It mainly lacks the ferias, but note for Pent. vii. 342 Lu. (xxiv. 48–53) Vos estis testes . . . deum.

Though it has additions after Epiphany rather like a Martina-book, it has not Martina.

Description in Warner, *Illuminated MSS.* (1903), pl. 6. Cp. *A.L.M.*, pp. 33, 34.

ff. 111. 280×183.

MA. Munich MS. 4451. G-B probably from Bamberg. It has two ivory covers. (*D.A.C.L.* No. 86.)

f. 142. Capitulary. ff. 155. 305×210.

ML. Munich MS. 23342 has only part of a capitulary, ff. 164^{v}–5^{v}, given in Swarzenski (*ut supra*), col. vii. It ends at No. 37. It is remarkable for its title *Breviarium Evang[elii] per anni circulum* (p. 169), and for the addition between Jan. 16 and 18 of:

Dedicatio oratorii S. Adriani *Ego sum vitis vera* = **217** for Hadrian. This is interesting because of the connexion with St. Martina (see above, p. 89): there was also an oratory of that name near S. Maria Maggiore (Huelsen, p. 261); but the choice of Gospel seems to connect this festival with Sept. 8, which is probably connected with Honorius' work mentioned above, and so with Martina.

MQ. Munich MS. 15408. A plain G-B of this type, incomplete, ending at Cypr^{4}. It has the 'vacat' after **142**.

f. 179. Capitulary. ff. 188. 244×167.

Pq. Paris, Bibl. Ntle. MS. 13169: *D.A.C.L.* No. 125. The text and the illuminated initials are Irish in character. The St. John is older than the other Gospels and contains some liturgical interpolations.

f. 155. Capitulary. ff. 166. 215×140.

Some peculiarities of this MS. have been already noted. Others occur in the early part of the year, thus—At Nativ^{2} is **9**.

At Jan. 13. Natale S. Hilarii ep. et Oct. Epiph. with *Vigilate*.

Between **15** and **16** in the second week after the Epiphany some confusion has come in: **17** follows **15**, then comes **16** called feria vi; then is added Sabbato 74 Lu. (vii. 36–50) Rogabant . . . . in pace, cp. **39**, **197**; then Oct. Epiph. 13 Jo. *Vidit Jesus Johannem* (= **13** displaced). Then **16** again, and the rest in usual form.

At **25**, **26** Sebastian and Fabian are combined.

At **28** the heading is S. Agne et Agatheae de passione.[a] **29** is omitted.

At **34** the Gospel is assigned to feria iv.

No. **41** is omitted, probably by oversight.

No. **128** is called 'ante ascensionem domini'; so also Llb.

No. **143** has 'Item alia in Oct' preceded by the 'vacat' and Gospel, *Estote mis.*

[a] Agatha is also in place.

In August all the Saints' days of the Standard series are included except Sabina **209**.

The last leaf containing **293, 295** seems to have been lost.

Pr. Paris, Bibl. Ntle. MS. 261. G-B of Le Mans, *D.A.C.L.* No. 106. v. 809.

'Hunc codicem ornauit Geruasius auro gemmis et emblematis tunc Cenomannensis postea Remensis episcopus.'

This is added on the margin at f. 19 before St. Matthew and at f. 93 before St. Mark: it probably refers to the binding. Gervasius was translated in 1055.

Prefixed is the Office of the Trinity noted in neums (f. 1).

f. 141. Capitulary. ff. 149. 280×190.

f. 149^{v}. Office of St. Julian noted in neums.

At **98**, XL^{6}ii, the St. Mark Passion is added. Cp. Pw.

In May four additional Sundays are provided and the variations consequential follow.

In August **209** and **210** are combined.

In November two further Sundays are added making Pent^{6}, Apost^{6}, Lawr$^{1-13}$, Nativ^{-5}.

Nov. 1. Add All Saints. 4 Mt. Videns J. turbas = **169**.

Dec. 1. Nat. S. Domnoli, conf. atque pont. *Homo quidam peregre.*

Pw. Paris Bibl. Ntle. MS. 264. G-B of the 9th century.

The capitulary at f. 167 was never finished. It ends just before Advent (f. 177).

The Gospel added at XL^{2} to the 'vacat' is rare. 21 Mk. *Egressus J. ad mare* = **40**.

112. An alternative is given for Pascha Annotina. 342 Lu. (xxiv. 44–53) Haec uerba quae . . . . deum.

114. An alternative for Litania Maior. 124 Mk. (xi. 22–6) Habete fidem . . . . vestra.

163. After Apost^{1} is added 'Item alia'. 196 Lu. *Homo quidam erat diues* (T^{1}). See p. 114.

168. After Apost^{2} . . . . 181 Lu. *Homo quidam fecit* (T^{2}).

222 and **223** are combined.

262 is preceded by an additional Sunday. 37 Jo. *Erat quidam regulus* (**116** = T^{21}).

Qg. Paris, Bibl. Ntle. MS. 10437. G-B of the 10th century.

f. 171. Capitulary.

Qp. Paris, Bibl. Ntle. MS. 275. A finely executed G-B of the early form, with portraits and purple pages.

f. 136. Capitulary.

Rx. Reims MS. 11. *Codex Purpureus.* G-B from the Cathedral, of the 9th century, not easily legible, and mutilated in places. There are some

additions to the Votives for Natale pape, Dedication, Marriage and Ordination.

f. 192. Capitulary.

Ry. Reims MS. 12. Ill-completed G-B of the 10th century. It has the same additional Votives.

f. 155. Capitulary. ff. 161. 295×220.

Rhein. Zürich, Zentral-Bibliothek (MS. Rh. xx, p. 192). Gerbert's G-B from Rheinau. (See *Römische Quartalschrift*, xxxv. 117.)

This was collated with a MS. from Speier in Gerbert, *Monumenta*, i. 418–47 (reproduced in Ranke, Appendix III). The Speier MS. is of a different type: see below chap. v; but it is difficult to disentangle the one from the other.

Epe. Epernay MS. 1. G-B of Ebbo with (f. 3) a dedicatory poem in Leonian verse: for the use of the monastery of Hautvillers, *D.A.C.L.* No. 38. A *codex aureus*; fully described in *D.A.C.L.* iv. 1697–1703. The date is *c.* 820.

f. 164. Capitulary. ff. 178. 265×210. Two facs. are given in *Die Trierer Ada-Handschrift*.

There are a few additional Votives.

Epa. Epernay MS. 2. A later G-B of the same origin. It has no Votives.

f. 163. Capitulary.

Hild. Hildesheim MS. A. A G-B of the 9th century, as collated by Beissel with the G-B of St. Bernward of Hildesheim (†1022) in *Des Hl. Bernward Evangelienbuch* (Hildesheim, 1891), p. 51. It belongs, however, to the older Martina type, though in a good many places it has been altered to conform to the later use, which is shown in MS. Bernw. The collation is not very satisfying.

TB. Vatican Library, Rome, MS. Palatine 50. An elaborate but inartistic G-B, containing only the Gospels according to St. Luke and St. John with (f. 116) a much less elaborately written capitulary. It is probably Frankish in origin and at least in later days was at Lorsch. The first half of the MS. is in the Bathyany Library at Gyulafehérvás in Hungary. See Szentivany in *Studien und Mitteilungen* (1912), vol. xxxiii, pp. 131–51. (*D.A.C.L.* 144.)

f. 116. Capitulary. ff. 111. 367×268.

The capitulary is that of MS. B. in Tommasi's Collection, *Opera*, ed. Vezzosi (Rome, 1750), v. 429.

Giorgi. The capitulary printed by Giorgi in his *De Liturgia Romanorum Pontificum* (Rome, 1731–44), iii. 232 and ff., from Vatican MS. 7016, with some comparison of other MSS. there.

Rd. Rylands Library, Manchester, MS. 9. G-B of the 9th or 10th century, with incomplete capitulary f., 172, lacking Aug. 30–Dec. 13. ff. 182. 295×200.

Llb. Oxford, Bodleian MS. Laud. Latin 26. A G-B copied probably in the 12th century from an early and not very readable MS. of this type, and roughly decorated. In places there are German glosses.

f. 97. Capitulary. ff. 100. 215×149.

The capitulary, f. 97, begins with Christmas Eve (272). It is incomplete, lacking all after Nov. 1.

98. The St. John Passion begins at verse 13. *Non est servus.*

In August 182–4 are repeated after 185.

218 (Sept. 11). For SS. Protus and Hyacinth. 81 Mt. (x. 5–15) Hos duodecim . . . . illi ciuitati.

242. The rest is wanting.

Eb. Oxford, Bodleian MS. Laud. Latin 27. G-B from the Monastery of Ebirbach. f. 1. *Liber S. Mariae de Euerbach*, a late copy of this Early-Martina type.

f. 221. Capitulary. ff. 240. 234×175.

After 203 is added the Vigil of St. Bartholomew with *Ego sum vitis vera*, and no Day.

CHAPTER V

Developments of the Martina Type, especially 'Commune Sanctorum'

THIS chapter must be devoted to the description of three types derived from the Early Martina: each of them is represented by a small group of MSS.

A

In the first case the MSS. available are only two, so far as the present evidence goes:

Pg. Paris, Bibl. Ntle. MS. Latin 13174. A G-B which was once at St. Germain des Prés.

f. 1. 'Incipit capitulare evangeliorum de circulo anni sanctae Romanae Aecclessiae'. It extends to f. 19. The Gospels with their prefatory matter follow.

Laon. Laon MS. 63. A finely illuminated G-B of the same sort but with some minor variation.

f. 228^{v}. Capitulary. 'Incipit cap. ev. de circ. anni.' There is a gap extending from Jan. 18 to July 7. ff. 236.

This type is in some respects closer to the Standard type than

to the Martina type, and in other respects less close: while it has some affinities with the Earlier series.

§ 1. Note first the unusual mention of the Roman Church in the heading of Pg, not Laon. In January Martina is inserted between **8** and **9**, and there is no Nativ[1] except in the margin of Laon. The three days after Epiphany are included, but no Octave: Prisca is early. At **41** the Gospel starts at Mt. xii. 1 'Abiit J. sabbato' instead of verse 9, and is called feria vii. Possibly the earlier verses were meant for the Saturday.

§ 2. In March **53** and **54** are misplaced after **63**: this recalls the fact that these entries are not included in the Earlier series.

§ 3. In the period LXX—Pasch[1].

L. vii has the Station 'ad S. Laurentium in Merulana' with the Gospel *Duo homines* = **188**. Compare with this the entry below (p. 106) 'ad S. L. in regione tertia' and the more usual Gospel adopted to fill this gap. 67 Mk. *Cum sero*.[a] In later days the Station was 'ad S. Tryphonem'.[a]

XL[5]vii has the usual addition, 153 Jo. *Subleuatis oculis*, as well as the rubric about 'fermentum'.

§ 4. In April **113** precedes **112**, and Litania maior has the Station 'ad S. Petrum', and a second Gospel as in the Earlier series.

§ 5. In May after **126** comes **129**, not with the usual rubric, but with the Gospel = **134**. Then after **129** are two unusual festivals:

Die xxi. Dedicatio S. Graterei with **284**; and (after **131**)
Die xxxi. Nat. S. Petronillae *Simile* . . . . *decem virginibus*.

These insertions upset the order which continues thus: **127, 128, 130, 132–7**.

After Pent. vii is added 55 Lu. *Estote misericordes* before **143**.

§ 6. In June the four extra Sundays are inserted between **158** and **159** in Pg (see below, p. 112; T^{1}–T^{4}). So **159** becomes 'Ebd. vi. post Pent. ante nat. Apostolorum'. **163** is called Pent[7], and the rest are reckoned in the Frankish fashion after Pentecost.[b] T^{10a} is substituted for **184**, and T^{20} for **238**, T^{21} for **245**. In Laon, on the contrary, these additions are not made. It has but one addition later on, making 21 Sundays only, all numbered after Pentecost. They are T, T^{5-9}, $T^{10\ bis}$, T^{10-19}, T^{22-5} of the numbering adopted here. (See below, p. 114.)

§ 7. More interesting are the unexpected Saints.

In addition to the two already noted—May 21 Dedic. S.

See vol. I, p. 18, n. [b]. Some of the Sundays have the Roman reckoning also.

Graterei and May 31 St. Petronilla—Pg has at June 25 the Gelasian-sounding entry—

Vig. SS. Johannis et Pauli. 152 Lu. (xii. 33, 34) Vendite . . . . cor vestrum.

At July 7, where Laon again becomes available, it is found to be following the same line. Observe the following additions for Saints' days:

July 15. SS. Cyric and Julitta. *Nolite arbitrari* = **124** (see p. 84).

At Aug. 14. Vig. S. Mariae. 3 Lu. Missus est = **269** [not Laon].

At Aug. 22. St. Balbina. *Simile. . . . decem* = **28.**

At Sept. 21. Dedic. SS. Dignae et Meritae. *Simile . . . . decem.*

At Sept. 23. Dedic. Oratorii S. Georgii de diaconia. *Ponite in cordibus* = **113.**

At Oct. 9. Dedic. ecclesiae S. Petronillae. *Simile . . . . decem virginibus* = **28.**

At Oct. 20. Nat. S. Anastasii. *Si quis vult venire* = **48.**

Most significant are these additions. They point clearly to Rome as the place of origin of this recension of the capitulary. An interest in the Roman Stations is shown not only by the mention of the Station on L. vii, but also by the insertion of St. Balbina (Aug. 22). We note also as Roman the unusual direction as to S. Maria ad Martyres in May.

§ 8. Special interest in St. Petronilla is shown by the two entries, May 31 and Oct. 9. The Saint is a well-attested Roman martyr, who lay in the Catacomb of Domitilla, where a shrine was established in her honour.[a] Her name is entered in the early Martyrology at May 31, though Kirsch has given reasons to show that in the original Roman list of Martyrs it was entered on May 29. A basilica dedicated in her honour was built near the Vatican by Stephen II[b] (752–7), being made out of the old imperial Mausoleum. The date Oct. 9 presumably belongs to the dedication of this church, and the translation thither of the relics by Stephen's successor and brother Paul I[c] (757–67).

§ 9. The same pope was responsible for the translation of the relics of SS. Digna and (E)merita from this catacomb to the church of St. Marcellus. This date is also in TA (p. 105); but Sept. 22 is the more usual date than Sept. 21.

§ 10. Another connexion with Rome is shown in the entry of

[a] Kirsch, *Festkalender*, pp. 150–2, and *AA.SS.* May 31. [b] *L.P.* i. 455.
[c] Ibid. 465, 467.

Sept. 23, which no doubt refers to the Deaconry of St. George in Velabro, already mentioned in discussing the Kalendar (see vol. I, p. 100). The Gospel here assigned is that of St. George's Day **113**.

§ 11. Both MSS. have at Oct. 20 St. Anastasius, and it is not clear to whom the entry refers. None of the many saints of that name belongs to this date. But this date is given in some Martyrologies to St. Asterius by mistake for the previous day, Oct. 19: so it is possible that this is the reference intended. If so, here is another connexion with early Rome: for the name of Asterius seems to have figured in the early Roman Martyrology on one or other of these two days; and he holds quite a solid little place in the local history of Rome and Ostia.[a]

§ 12. While all these peculiar entries point to Rome, the entry in Pg at May 21 'Dedicatio S. Graterei' seems to point elsewhere. For this must probably be a reference to an obscure Gothic saint of southern France, S. Quiteria or Guiteria.[b] She is said to have been martyred, on May 21, 478; and her relics were supposed to be in the abbey-church of Mas-d'Aire in Gascony. But rival claims were made both by Spain and Portugal: and her cult was extended in all three areas. The Gascon claim is the most authentic: but her history is purely fanciful. It is unknown whether this entry figured in the Laon MS.: in any case it seems to suggest a Gascon connexion for Pg, superposed upon an unusual form of the Roman tradition of G-Bs.

§ 12. Before leaving this pair of MSS. it is worth while to notice some further points of agreement, especially as against the Early-Martina type; and some of disagreement.

They agree (*a*) at July 29 in having in place of **180** only SS. Simplicius and Beatrice with the Gospel *Quia plorabitis*, **196**. (*b*) At July 30 in having double provision for SS. Abdon and Sennen (**181**), adding = **206** like the Earlier series. (*c*) At Sept. 27 in adding at **236** *Sint lumbi* for SS. Cosmas and Damian. (*d*) At Nov. 12 having in **151** Lu. *Nolite timere* (xii. 32–40) for St. Martin as well as the continuation of the same passage 154 Lu. *Sint lumbi* (**247**).

On the other hand, they differ as to the date of St. Martin.[c] Further (*a*) at **210** (Aug. 30) Pg has only SS. Felix and Adauctus, while Laon has also Elisha and the Beheading. (*b*) For St. Eustace (Sept. 20) Pg has nothing, while Laon has 45 Lu. *Descendens* (= **243**) instead of **235**. (*c*) At **242** (Nov. 1) Pg (Erant gentiles) prefixes four verses to the usual Gospel of Caesarius. (*d*) It also

[a] Kirsch *Festkalendar*, p. 193: and *AA.SS.* for Oct. 19 and 20.

[b] See *AA.SS.* under May 22.

[c] La has the 12th.

adds after **267** (Adv^3) as 'alia' the parallel Gospel, 69 Lu. (vii. 18–23) Conuocatis duo . . . . scandalizatus in me.

Also in the Votives, which are imperfect in Laon, ending at **288**, the order is different. Laon has and Pg has not **279**: but Pg adds four Gospels which have not so far come into employment.

For a Wedding *Nuptiae factae* = **15**.

For an Ordination 81† Mt. (x. 1–8) Conuocatis XII . . . . date; 107 Lu. (x. 1, 2) Designauit d. . . . . messem suam.

For the Dead 41 Jo. (v. 24–30) Amen . . . . venit hora . . . . misit me.

B

The second of these three derived-Martina types is represented by five MSS., two of them Italian in origin and three German.

TA. Rome, Vatican MS. 43. This is Tommasi's MS. A. in his *Opera*, v. 429 and ff.

The capitulary begins the MS., but the opening page is missing: and fourteen entries are lost. It ends f. 15^v. The writing and format (234× 150) are both small. A few good initials survive.

We note at XL^{1}v the use of *Nolite arbitrari* = **124**, with 'Item alia de muliere Cananea' = the normal **65**, which is repeated for XL^2.

Zl. Lucca, Chapter MS. 8. Printed by Zaccaria in his *Bibliotheca Ritualis*, i. 190 and said to be of the 11th century.

Sp. Speier MS. as printed by Gerbert in his *Monumenta*, i. 417–47, in conjunction with a Rheinau MS. (see p. 100). It is not easy to distinguish one from the other.

Krems. A G-B from Kremsmünster, as described by Dom. Pösinger in *Studien und Mitteilungen*, xxxiii (1912), p. 220. (*D.A.C.L.* No. 54.)

MJ. Munich MS. 23341, from the Collegiate Church of St. Zeno, Reichenhall, Bavaria: partly described by Swarzenski in his *Die Salzburger Malerei*, col. iv.

f. 7. Capitulary. ff. 151. 297×213.

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§ 1. This type, too, belongs to the Martina series, following in the main the Standard-Martina series described above, and that section of it which varies hardly at all from the Standard series from August onwards (see p. 94). But it has some distinctive features which it shares with the pair just described, as well as some others peculiar to itself.

The features which it most obviously shares with Pg and Laon are two Saints' days—St. Digna (Sept. 21) and the Translation of St. Petronilla, Oct. 9 (p. 103). In regard to Saints it has also,

as a feature of its own, SS. Sergius and Bacchus (Oct. 7) with *Ponite in cordibus*, **113**. Sp has St. Digna but not the rest of these.

It shares, however, with the rest of the group many other distinctive features. It is in this group that the three days after Epiphany have their Stations (p. 91).

53. Most omit St. Gregory.

60. Add for L. vii 67 Mk. *Cum sero* (= **38** Theoph^{6}) with the Station 'Ad S. Laurentium in Regione tercia' (p. 105; vol. I. 18).

68. Fill up the 'vacat' at XL^{2} by the rubric 'Require ebd. superiore feria v. de muliere Cananaea'.

93. An extra Gospel. 160 Mk. *Et Judas Iscariotis* (p. 91) is added either at XL^{5}v or XL^{5}vii. Note also that at

95. XL^{5}vii the 'eleemosyna datur' rubric is given with the Gospel, 84 Jo. (vii. 43–53) 'Dissentio itaque . . . . domum suam'. Also the 'fermentum' rubric (**95**) with *Subleuatis* (p. 66).

109. *Una sabbati* is added for Pasch. vii (see p. 143).

114. Add the Gospel 55 Lu. *Estote misericordes* to the Litania Maior (see p. 67).

125. Add for Nereus and Achilles 37 Jo. (iv. 43–53) *Erat quidam regulus* (**116**).

132. Add 342 Lu. (53) *Haec sunt verba* (p. 99) to the Vigil of the Ascension.

137. Add 'Evang. de nocte' at Whitsunday. 81 Jo. (vii. 37–9) 'In nouissimo die . . . . in eum'.

143. *Estote misericordes* is usually added at Oct. Pent.

169, 170. The form of rubric varies from the Standard. TA and Zl have at **169** 'Via Appia ad S. Januarium'. **170** 'Item Via Salaria missa prima &c.'.

175. The Kyriac entry (July 15) has been given *Qui post me vult* = **48** and is put earlier, to follow **171**.

202 is omitted, i.e. the 'alia' of the 'Pausatio', as well as **253** 'alia' of Felicitas.

210. There is disagreement as to the contents of this collection of names.

235. St. Eustace (Sept. 20) which is lacking in Zl, has in TA and Sp *Descendente Jesu*, **25**, as well as, or instead of *Sint lumbi*; and is usually placed after **226**.

The additional Saints Digna (Sept. 21), Sergius and Bacchus (Oct. 7), and the Trs. of Petronilla (Oct. 9) complete this list.

§ 2. But attention must be drawn to the Sundays of the summer. This subject will in general be treated in the next chapter. So here it is enough to record that four additional Sundays (T$^{1-4}$) are

added in June. Also that for one of these four new weeks three ferial Gospels are provided, probably in view of the Ember-tide possibly falling then. They come after T^2 in Sp: but in the rest of the capitularies after T^3.

They are as follows:

Feria iv. 64 Mk. (vi. 35–44) Accesserunt discipuli .... quinque millia virorum.

Feria vi. 181 Mt. (xviii. 10–18) Videte ne contempnatis .... et in celo.

Sabb. 94 Mk. (ix. 33–41) Venit J. cum d. .... mercedem suam.

§ 3. MJ, TA, and Sp have also the insertion of T^{20} in November. Krems has T^{21} there: and Zl has both. The enumeration of the Sundays in the summer also varies. Most follow the usual Roman plan and reckon $Pent^6$, $Apost^6$, $Lawr^5$, $Cypr^8$ (Zl naturally has $Cypr^9$); but TA adopts the alternative Roman plan for reckoning the last group after Michaelmas 'post Angeli', thus $Pent^6$, $Apost^6$, $Lawr^7$, Ang^6.

§ 4. Zl is somewhat later than the others: it has incorporated a number of the set of ferial alternatives and additions, which will be described in Chapter VII. It adds also at May 20 St. Basilissa with the Gospel *Simile .... thesauro.*

§ 5. The set of Votives is mainly common to the group. It is an enlarged form of the Standard set, but rearranged in order thus: Nos. **273–7, 281–2, 278, 280, 288–91, 283–7.** Then before the 'Agenda mortuorum' (**292–5**) is inserted a 'Commune Sanctorum', and after[a] the 'Agenda' comes an appendix of 15 Additional Votives.

The additions are therefore as follows:

(*a*) Between **275–6** In die belli. 243 Mt. (xxiv. 3–13) *Sedente Jesu .... saluus erit* = **164.**

(*b*) The Common of Saints (drawn from Saints' days included in the Standard series):

(i) Vigilia unius Apostoli. *Ego sum vitis vera* = **217.**
(ii) Natale unius Apostoli. *Hoc est praeceptum* = **111.**
(iii) *Haec mando* = **121.**
(iv) Vig. unius Sacerdotis. *Vigilate* = **7.**
(v) Natale unde supra. *Homo quidam peregre* = **14.**
(vi) *Nemo accendit lucernam* = **170.**
(vii) Vig. i. mart. sive Conf. *Nolite arbitrari* = **124.**
(viii) Natale unde supra. *Nihil opertum* = **190.**
(ix) *Si quis venit* = **205.**

[a] Zl ends with **292.**

(x) In nat. plurimorum SS. *Sint lumbi* = **180.**
(xi) *Videns J. turbas* = **169.**
(xii) In nat. plurim. mart. *Ecce ego mitto* = **189.**
(xiii) *Cum audieritis* = **144.**
(xiv) *Accesserunt ad J.* = **125.**
(xv) *Egrediente Jesu* = **155.**
(xvi) *Attendite a fermento* = **158.**
(xvii) *Amen . . . . plorabitis* = **196.**
(xviii) *Cum autem persequentur* = **218.**
(xix) In nat. virginum. *Simile . . . . decem* = **28.**
(xx) *Simile . . . . thesauro* = **24.**

(*c*) In adventu judicum. 218 Lu. (xviii. 18–30) Interrogauit . . . . Magister bone . . . . vitam eternam.
149 Lu. (xii. 13–21) Ait ad J. . . . Dic fratri . . . . in deo diues.[a]
In conventu episcoporum. 89 Jo. Ego sum pastor = **119.**
107 Lu. (x. 1–7) Designauit Jesus . . . . mercede sua.
Contra judices male agentes. 214 Lu. (xviii. 1–8) Oportet semper orare . . . . vindictam eorum.
Contra episcopos male agentes. 54 Mt. (vii. 12–21) Omnia quaecunque vultis . . . . caelorum.
Pro iter agentibus vel quando ad regem et ad principem pergit.
82 Mt. (x. 7–15) Euntes autem praedicate . . . . ciuitati.
109 Lu. (x. 3–12) Ite ecce ego mitto vos . . . . ciuitati.
Quando missa votiva canitur.
136 Mk. (xii. 41–4) Sedens Jesus . . . . victum suum.
133 Jo. (xv. 7–11) Si manseritis in me . . . . impleatur.
Pro infirmo. 65 Lu. (vii. 1–10) Intrauit J. Capharnaum . . . . sanum. 64 Mt. *Intrauit J.* = **59.**
Pro elymosinam facientibus.
180 Lu. (xiv. 12–15) Dicebat J. ei qui se . . . . in regno dei.
Cum venerit filius = **62.**
Pro tribulantibus. *Amen . . . . plorabitis* = **196.**

(*d*) There follow in Krems only:
Lectiones de evangel. cotidianis diebus quando volueris.
Twelve from St. Matthew; nine from St. Mark; seven from St. Luke; and nine from St. John. See another and larger set in the Schäftlarn MS., MD. (p. 148).

§ 6. The two fresh Saints' days are interesting.
SS. Sergius and Bacchus (Oct. 7) were patrons of a deaconry at Rome which was restored by Hadrian (772–95).[b]
St. Basilla is a martyr of the Diocletian persecution who gave

[a] Cp. **262, 213.**
[b] Vol. I, p. 15, and Huelsen, p. 461.

her name to the catacomb on the *Via Salaria*. This is mentioned in the Philocalian *Depositiones martyrum* of the first half of the 4th century[a] as the burial-place of St. Hermes (Aug. 28), SS. Protus and Hyacinth (Sept. 11), and St. Basilla herself on Sept. 22, 304.[b] Exploration has revealed in this catacomb two early inscriptions each commending the departed to Domina Bassilla.[c] There is no other early trace extant of her Acts, but her name is in the Early Roman Martyrology at May 20 (as in Zl) as well as at Sept. 22. Other occurrences of it there on other days are probably due to a confusion between the Saint and her catacomb.[d] When Acts were needed for her, she was given an obscure and conventional place in the Acts of St. Eugenia, together with her neighbours in the catacomb, SS. Protus and Hyacinth.[e] See further, p. 144.

§ 7. Here for the first time in this inquiry we meet with a Commune Sanctorum. It is only a rearrangement of old material, but its appearance is significant. The Roman origin of these capitularies continues to be clear. Variation or addition in the Saints show this; and while Roman saints are added, local saints from Italy or Frankish saints abroad are scarcely as yet added. Was this Commune then a Roman addition also? So far as the Curia or the Pope was concerned there was no need for a Commune: all the liturgical course was set out in due order: and any variations made appeared in the body of the capitulary. It was as the list came into use elsewhere that a Commune was needed to provide for local additions. Even if it was not needed in Rome, it may have been made there for export purposes; and the fact that two of the MSS. of this group are Italian suggests that at any rate the addition had its origin in the peninsula. The case of the Sacramentary then is parallel: for the *Hadrianum* proper has none; the Gelasian being Italian rather than Roman, has a rudimentary Commune; the 'Gallican' books have it full blown;[f] both the Frankish appendixes to the *Hadrianum*[g] supply it; and of course it is in the Mixed Sacramentaries.

So it makes its modest appearance. Subsequently the innovation became one of the disruptive forces which broke up the Standard framework of the Roman capitulary. For, given a

[a] *L.P.* i. 11.
[b] See vol. I, pp. 26, 28.
[c] Marucchi, *Éléments d'Arch. Chrét.* ii. *Catacombes*, 370, 371.
[d] Kirsch, *Festkalender*, pp. 32, 33, 148–50.
[e] *Vitae Patrum*, *P.L.* lxxiii. 616–19.
[f] Lectionaries as well as Sacramentaries.
[g] i.e. Both Alcuin's, and the other, found in the St. Thierry MS. (vol. I, p. 52).

Commune, it was more convenient, when several feasts had a Gospel in common, having given it once, to refer for it there, rather than to write out the whole entry, or the whole Gospel, at each of the feasts. Next it became simpler to group the Saints together in a Sanctorale apart from the Temporale: so the Gelasian method ultimately conquered the Gregorian method. Then, changes in the assignment of a Gospel to a Saint's day being quite easily made, the old Roman *capitulare* was steadily broken up.

But it had a long way yet to travel before meeting this fate.

C

Not all the developments of the Martina type are as marked as these last. Some G-Bs keep close to the type, showing in the Votives some of the enlargements just quoted while remaining for the most part unchanged. Two MSS. will exemplify this.

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1. Poit. Poitiers MS. 17 is a G-B from Poitiers. It was formerly at Sainte-Croix and survived there till the Revolution. 204×330. f. 'Incipiunt capitula lectionum evangeliorum de anni circulo sicut leguntur in ecclesia Romana.'

It begins thus:

Primitus etenim in Vig. Nat. domini de nona. **272.**

Item ad S. Mariam de nocte. **1.** Item ad S. Anastasiam. **2.**

Item as S. Petrum. **3.**

At xvi Kal. Feb., in Thebaidos dep. Antonii monachi *Vigilate.*

At XL^2 is 'vacat' with *Venit ad J. leprosus* = **17.**

Note after **140** and Pent. v an alternative set containing Feria iv **130** (repeated); Feria vi **111** (repeated):

Sabb. 153 Jo. (xvii. 17–20) Respiciens . . . . Pater sanctifica . . . . per verbum eorum in me. Which is duplicated thus:

Dom. Oct. Pent. 153 Jo. (xvii. 17–xviii. 1) Respiciens . . . . et discipuli eius.

Then 'Mense quarto' **140, 141** and Sabb. in xii lc. **143,** followed by Dom. 'vacat' with *Estote misericordes.*

After **159** follow the additional Sundays T^3 and T^2.

The Votives are as follows: **280, 278, 289, 276** (for 'jejunium').

'Ad regem benedicendum, euangelium ipsum quod in nat. pape, ut supra.'

In conuentu episcoporum. 182 Mt. (xviii. 12–20). Quid uobis . . . . in medio eorum. Item *Ego sum pastor b.* = **119.**

Item 107 Lu. *Designauit* (p. 108). Ad sponsas ben. = **285.**

In letania tempore belli = **275.**

In die belli **164** beginning 'Dic nobis'. **274, 273.**

The Commune is an enlarged form of that given earlier in this chapter with these Roman numbers.
Vig. unius Apostoli **217** (i).
Nat. unius Apostoli **111** (ii). *Non turbetur.* **120.**
Nat. omnium Apostolorum **121** (iii).
Vig. unius sacerdotis **7** (iv). Item *Ecce nos reliquimus.* **162.**
Nat. ut supra **14** (v). **170** (vi). Item *Homo q. nobilis.* **186.**
Item *Dicebat . . Vae vobis.* **222.**
Vig. unius martyris sine sacerdotis et conf. **124** (vii).
Nat. ubi supra **190** (viii). Item **177.**
Item **205** (ix). Item *Si quis vult.* **48.**
Nat. plur. SS. **180** (x). Item **169** (xi).
Nat. plur. mart. **158** (xvi). **189** (xii). **218** (xviii).
Descendens **25.** *Cum egrederetur J.* **155.**
Nat. Virginum **28** (xix). **24** (xx). *Nemo accendit.* **170.**
Nat. cuiuslibet sanctae Martyris *Loquente J.* **252.**
In aduentu iudicum *Interrogauit* (p. 108).
148 Lu. (xii. 11–21) Cum inducent . . . . diues. **179, 282.**
Contra iudices m.a. *Oportet semper orare* (p. 108).
Contra episcopos m.a. *Omnia quaecunque* and *Attendite a falsis.* **174.**
Ad missam votiuam pro eleemosynis faciendis. *Sedens J. in.*
Pro iter agentibus. *Ite, ecce ego.*
Item quando ad regem uel ad principem pergit. *Euntes predicate.*
Pro nauigante *Ascendente J.* = **27.**
Pro infirmis *Cum introisset* (p. 108) = **59.** Item *Intrauit J.* **284, 283, 292–5.**

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2. MK. Munich MS. 14267 from Regensburg. A partial abstract is to be seen in Swarzenski, *Denkmäler*, vol. ii, pp. 183 and ff., column iv: but it is incomplete. The contents justify the inclusion of this MS. in this group; but it differs by some omissions and additions and differences of detail. For example: in Lent the Thursdays have the Johannine set of Gospels and in an unusual order (cp. p. 65), transposing XL^{3}v and XL^{2}v. At XL^{5}vii the Gospel added is III John *Amen . . . Qui credit in me* = **122.** Tuesday in Holy Week has the Passion from St. Mark, *Erat pascha* (p. 67). At the end of Easter week Saturday has *Una sabbati* and Sunday has *Cum esset* (p. 143). In April **112** and **113** are transposed (p. 102); **115, 116, 118** are omitted, i.e. the week-days after Pasch^{1}. At **175** Kyriac has *Qui vult post me.* In June four extra Sundays are provided. Additions are Aug. 24, St. Bartholomew *Facta est contentio* = **177.** Sept. 20, 21, St. Matthew with Vigil *Vidit J. publicanum* = **227** and 71 Mt. (ix. 9–13), Dum intraret

. . . . peccatores. Oct. 9, St. Denys, 110 Mt. (xi. 25–30) Confiteor tibi . . . leue est.

More curious is the insertion at f. 12 after Easter Even of 'Dedicatio basilicae' with **283** and **284**.

The Votives begin with a *Commune* of 19 items which is similar to the lists above (pp. 108, 111) and identical with the one below (p. 128). There follow **276, 277, 289, 290, 280, 288, 285–7.** Others, In conuentu episcoporum. Contra episcopos. In aduentu judicum. Contra judices. Missa votiua. Pro tribulatione. In die belli. **275.** Pro eleemosynam faciente. Pro iter agente. Then **273, 274.** Pro infirmo and **292–5.**

f. 1. Capitulary. ff. 196. 285×203.

CHAPTER VI

Further Enlargements

IT has already been pointed out that the Standard series, like the Earlier series, made an inadequate provision of only 20 weeks for the period after Pentecost. Now, on the assumption that there will be four Sundays reckoned as Advent before Christmas, the time between Pentecost and Advent varies from 24 to 28 weeks. If Advent has five Sundays, then, of course, one less must be reckoned. In fact we find five in a good number of MSS.: they are usually reckoned backwards (p. 24), as Nos. 5, 4, 3, 2, 1 before Christmas (Nativ^{-5} to Nativ^{-1}): and this backward method of reckoning is (as in the Standard) used also for an Advent of four Sundays. In any case more provision than 20 was needed. Where could such additions best be made?

§ 1. In the old Roman plan these Sundays were grouped into four divisions: 2 after Pent, 6 after the Apostles (SS. Peter and Paul, June 29), 5 after St. Lawrence (Aug. 10), and 7 after St. Cyprian (Sept. 14): or (more rarely) 7 after St. Lawrence and 5 after Michaelmas (Angeli, Sept. 29) i.e. P^2 A^6 L^5 C^7 or P^2 A^6 L^7 A^5. In the later of these four divisions there is little room for variation. During the whole time from June 29 to Christmas the number of Sundays is always either 26 or 25, for it is not disturbed by the vagaries of Easter. The small variation due to Christmas, comes into play only in the latest of the divisions, for the second and the third divisions alike represents an exact number (6 or 5) of weeks. The chief place of variation then lies in the first division between Pentecost and June 29.

Quite rightly, therefore, according to the Roman plan, the needed Sundays should be added, four in that first period and

two in the last period: thus the whole set of 26 weeks would be reached and that would usually be sufficient.

This change was not in fact made all at once, nor completely: it came about in stages and in various ways. In some cases not all the four new weeks, provided for May and June to bring the number reckoned after Pent up to 6, were adopted; even when adopted they were incorporated at different points in the lists and even in a different order. Consequently this needed reform, as it came into operation, broke up the regularity of the Standard series in the summer. Similarly, the addition (which was made apparently at a later stage) of two more weeks into October disturbed the autumn; not, however, to the same extent, because October had previously had no Sundays or ferias reckoned in it.

§ 2. While these changes were being made there arose, or was imported into, the Roman capitulary the rival custom (perhaps Gallican) of reckoning all these Sundays up to Advent as Sundays *after Pentecost* or *after Oct. Pent.* In one sense this nomenclature was simpler than the Roman one with its four divisions. But the yearly variation was mainly caused in June; it had a more disturbing effect on the new nomenclature than on the old. On the old plan things could be adjusted (for the most part) by June 29; but on the new plan the yearly disturbance affected the whole course up to Advent,[a] and one year was never the same as the next throughout the greater part of the summer. In spite of its disadvantages the apparent simplicity of the continuous reckoning of Sundays after Pentecost has ousted the older plan.

The Roman plan had of necessity its own ambiguities: and when it came to inserting four new Sundays in summer and two in autumn great confusion was caused owing to different methods used in making the insertions.

The following formulas will exhibit some of the variants:

P^{6} A^{6} L^{5} C^{9} is the simplest form of the addition (p. 107).
P^{6} A^{6} L^{13}* (pp. 99, 118).
P^{6} A^{5} L^{7} Ang^{6}.*
P^{5} A^{7} L^{7} Ang^{6}* (p. 146).
P^{6} A^{6} L^{7} Ang^{6}* (p. 127).
Oct Pent. Oct Pent^{5} A^{6} L^{7} Ang^{6}* (Cal).
Oct Pent. Oct Pent^{4} A^{7} L^{7} Ang^{7}.

[a] When Pentecost is at its earliest, there are seven Sundays after it before June 29; but only two when it is at its latest (i.e. as in the Standard series). So many as were needed could be taken: and then Apost^{1} would follow, and the rest as always. On the new plan the whole list is moved up and down and the last on the list are precarious.

* With a fifth Sunday before Christmas.

The above are all groups of 26; but in some MSS. 27 are provided, and in many, of course, not the full 26.

The result was confusion in all the latter part of the year, such as may be seen in Tommasi's[a] efforts to combine a number of such different schemes in one exposition.

§ 3. The season after Epiphany was also involved in these changes. Addition in the second half-year went with curtailment in the first; and before very long the superfluous Sundays after Epiphany and their ferias were dropped. It may perhaps be conjectured that the existence of these superfluous Sundays runs back to the time when Septuagesima and the two following Sundays were not yet differentiated, and made to look forward to Easter instead of looking back to the Epiphany. They had no week-day provision connected with them until a later period: and this fact may also give some support to the conjecture.

The 6–10th Sundays and weeks after Epiphany disappear from the series, being entirely superfluous (p. 82). But it would not be safe to suppose that the two changes took place together. There are plenty of MSS. in which the increase of Sundays after Pentecost has been made, but not the decrease in Sundays after Epiphany. Besides if the two kinds of change had taken place together, it would have seemed natural to transfer Gospels wholesale from the earlier position, where they were not used, to the later position where fresh Gospels were needed. But in fact this was not done. Except in one case, the added Gospels are not taken from the rejected ones.[b] Places were found for some of them in filling up vacant places in the old series such as L. vii, XL^{1}v, XL^{2}, or Pent. v.

§ 4. It will be convenient at this point to have a table of the 26 Gospels in question, and to have a handy nomenclature attached. Let T stand for Trinity Sunday, or the Octave of Pentecost; and let the later Sundays be represented thus T^{1}, T^{2}, &c. Such a reckoning is alien to all our early Gospel-Books; but for that very reason it can be safely used as a common denominator for all the various reckonings that are found in them. The table shows at a glance which are the added Gospels, because in the second column no figure, taken from the Standard series, appears against them.

T	143	24 Jo. (iii. 1–15)	Erat homo ex Phariseis
T^{1}		196 Lu. (xvi. 19–31)	Homo q. erat diues, et induebatur = 179
T^{2}		181 Lu. (xiv. 16–24)	Homo q. fecit caenam
T^{3}		186 Lu. (xv. 1–10)	Erant appropinquantes = 147 = 248

[a] *Opera*, v. 321–423.

[b] No. 59 for Theoph^{9} is placed at T^{20}.

T^4		55 Lu. (vi. 36–42)	Estote misericordes (p. 14)
T^5	159	29 Lu. (v. 1–11)	Cum turbae irruerent
T^6	163	35 Mt. (v. 20–4)	Nisi abundauerit
T^7	168	76 Mk. (viii. 1–9)	Cum turba multa
T^8	174	56 Mt. (vii. 15–21)	Attendite a falsis
T^9	182	190 Lu. (xvi. 1–9)	Homo q. erat diues qui habebat
T^{10}	184	121 Lu. (x. 25–37)	Quidam legis peritus
or T^{10a}		236 Lu. (xix. 41–7)	Cum appropinquasset (appropinquaret)
T^{11}	188	214 Lu. (xviii. 9 or 10–14)	Dixit J. ad quosdam .... Duo homines
T^{12}	204	74 Mk. (vii. 31–7)	Exiens J. de finibus
T^{13}	211	120 Lu. (x. 23–37)	Dixit .... Beati oculi
or T^{13a}		118 Lu. (x. 21–8)	In ipsa hora exultauit .... uiues
T^{14}	214	201 Lu. (xvii. 11–19)	Dum iret J. in Hierusalem
T^{15}	219	48 Mt. (vi. 24–33)	Nemo potest duobus
T^{16}	224	67 Lu. (vii. 11–16)	Ibat J. in ciuitatem
T^{17}	228	176 Lu. (xiv. 1–11)	Cum intraret J. in domum
T^{18}	232	223 Mt. (xxii. 23–33 or 46)	Accesserunt (Accedentes) ad J. Saducaei. or to xxiii. 12.
T^{19}	238	70 Mt. (ix. 1–8)	Ascendens J. in nauiculam
T^{20}		221 Mt. (xxii. 2–14)	Simile .... homini regi qui fecit = 51
T^{21}		37 Jo. (iv. 46–53)	Erat quidam regulus = 116
T^{22}	245	188 Mt. (xviii. 23–35)	Simile .... homini regi qui voluit
T^{23}	249	223 Mt. (xxii. 15–21)	Abeuntes Pharisaei
T^{24}	255	74 Mt. (ix. 18–22 or 26)	Loquente J. ad turbas
T^{25}	260	49 Jo. (vi. 5–14)	Cum subleuasset J. oculos

§ 5. It will be noticed also that the set of Gospels for these Sundays suffers from an obvious defect. The same passage from St. Luke x is used twice over in two slightly differing and overlapping forms, at T^{10} and T^{13}. Consequently an alternative is found in each position. For T^{10} an entirely different passage is chosen; and consequently T^{10a} 236 Lu. *Cum appropinquasset* figures in some MSS. in this place instead of **184** T^{10}, but at T^{13} another selection of verses is taken from the same section of St. Luke which still partly overlaps: it may be called T^{13a}.

Of these new Gospels only one is brought into use for the first time: the rest were already doing duty elsewhere;[a] though T^4 had hitherto been only an alternative found in the Older series at the 'Litania maior', or at the Octave of Pentecost.[b] But even before these additions in the Standard series itself there were cases of the same passage being used more than once: e.g. without carrying a scrutiny beyond this list of Sundays, it is observable that T^{16} is also at No. **37**, T^{17} overlaps with No. **32**: T^{24} is also at No. **29**; and (more noticeable still) T^{25} is practically the same as the Gospel for XL^4.

§ 6. The insertion of these 6 new Sundays is shown in its

[a] T^1=179; T^3=147, 152, and 248; T^{20}=51; T^{21}=116.

[b] See above, pp. 67, 68, 93.

simplest form in a group of MSS. which, except for this feature, are normal members of the Standard class. Already indeed some G-Bs that were classed with the Standard series in previous chapters have shown signs of what was coming by adding some of the new Sundays in the margin or even in the text, and perhaps by a consequential alteration of numbers. Thus (for example) Eg included $T^{1,2,3}$, Pk had T^{1} and T^{4}, while Px adds $T^{20,21}$ in the margin. Ra has in the text $T^{1,2,3}$ but none in October. Qb has T^{1} as $Pent^{3}$ and adds as a supplement after the Votives $T^{3,4}$.

The same anticipation of this increase of Sundays is found in some of the Martina G-Bs. One has already been noted (p. 102), and a whole group of those classed among the earlier Martina G-Bs has not only T^{1-4} but also a set of ferias as well (p. 107). But in the G-Bs of this chapter we see the increase being more definitely made though without any ferias.

Of this movement TE is the first witness, for it proceeds very simply. In June it adds $T^{1,2}$ after **146**; then (omitting the duplicate ferias) after **151** it adds T^{3}, and T^{4} after **155**. In the autumn it adds T^{20} after **239** and T^{21} after **242**. Apart from this it diverges very little from the Standard[a] except in adding T^{10a} to T^{10}, and rearranging the ferias in the weeks previous.

Analysis of TE

Incipit capitulare euangeliorum per circulum anni.

1–33 (Christmas-Theoph[5]) omitting **26** (Fabian), and **34** (alia).

February and March are as Standard except for the following additions:

L. vii. 67 Mark. *Cum sero esset.*

68 XL^{2} vacat. Euangelium quod et in feria v.

95 XL^{5} vii. *add* 153 John. *Subleuatis.*

April and May are as Standard **111–43** (Oct. Pent.).

June. **144–8.**

$Pent^{2} = T^{1}$ **149–53.**

$Pent^{3} = T^{2}$ **154–8.**

$Pent^{4} = T^{3}$ **160–2.**

$Pent^{5} = T^{4}$.

July. **164–7.**

159 ($Pent^{6} = T^{5}$) **169, 172, 173.**

163 ($Pent^{7} = T^{6}$) **175**[a]**–81.**

168 ($Pent^{8} = T^{7}$) **183.**

174 ($Pent^{9} = T^{8}$).

[a] Kyriac **175** is variously treated: kept, or omitted (Kl, Vi) or provided with *Nihil opertum* (ME).

AUGUST. **185.**
182 (Pent[10] = T[9]) **186, 187.**
(Pent[11] = T[10a]), in place of **184.**
188 (Pent[12] = T[11]) **189–91, 193, 194, 196–201.**
204 (Pent[13] = T[12]) **205, 206, 208–10.**
211 (Pent[14] = T[13]) **212, 213.**
214 (Pent[15] = T[14]) **215.**
SEPTEMBER and OCTOBER as Standard. With Pent[21] = T[20].
NOVEMBER. **242.**
(Pent[22] = T[21]) **243, 244.**
245 (Pent[23] = T[22]) **247.**
249 (Pent[24] = T[23]) **250, 251, 253.**
255 (Pent[25] = T[24]) **257–9.**
260 (Pent[26] = T[25]).
DECEMBER as Standard.
Incipiunt lectiones euangelii de diuersis causis.
273–9.
Pro iter agentibus *Euntes predicate* (p. 108).
280–95.

§ 7. It will be noticed that nothing besides these Sundays has been added to the Standard series, except in order to fill up gaps in Lent, and to provide for one additional votive mass. Omissions, on the other hand, are considerable, besides the dropping of the unneeded provision after Epiphany. Some of these are probably due to carelessness, especially the disappearance of several ferias at the end of November. Others get rid of duplicates, i.e. for Septem Fratres (**170, 171**), Lawrence (**192**), Assumption (**202**), Felicitas (**252**). More significant are the other omissions, of Susanna (**195**), Agapitus (**203**), Mennas (**246**), Chrysogonus (**254**).

THE RELEVANT MSS.

TE. Rome, Vatican MS. Regin. 14. A German G-B. A late note on f. 1 says that it belonged to St. Wenzeslas of Bohemia, given by the Provost of Olmütz and Brunnen.
Neither writing nor illumination is very distinguished. This MS. is analysed above.
f. 182. Capitulary. ff. 192. 296×220.

ME. Munich MS. 22021. A G-B of the 10th century from Wessobrünn.
f. 173. Capitulary.

Vi. Vienna, State Library MS. 1244, as analysed in Swarzenski, *Die Salzburger Malerei*, col. vi. A G-B from Mondsee.
ff. 2[v]–14. Capitulary.

The additional Sundays in June and November bring with them some ferias. The Ember days follow T^{1}. The Sundays added in November are put in clumsily, thus substituting a repetition of T^{23} for T^{21}; $T^{19, 22, 23, 20, 23}$. These Sundays are reckoned Pent^{6}, Apost^{6}, and Lawr^{13}, followed by 5th before Christmas.

Note omissions from the Standard series, **131, 150, 175, 202, 253**; and some ferias.

At **126** union of St. Pancras with SS. Nereus and Achilles.

Note also that some use is made in Eastertide and Whitsuntide of the Alternative ferias which are discussed in the next chapter; and that some other ferial Gospels come in also which are not included in that series.

T^{1} is followed by **145** and $T^{1}w$: T^{3} by Mt. xiv. 15 *Accesserunt* (p. 107).

T^{3}vi has *Videte ne contemnatis* (p. 107).

T^{10} has not **108** but **212**, followed by **207** for feria vi = $T^{13}f$.

T^{11} has w, T^{16} has f: T^{20-3} have w and f. T^{24} has w and 261 Mt. (xxiv. 37–41). Sicut in diebus Noe . . . . relinquetur.

Note here and in Kl that between **209** and **210** Felix and Audactus is placed separately with 242 Mt. (xxiv. 1–13) Egressus J. de templo . . . . saluus erit.

Kl. Köln MS. 218. G-B from Limburg, late in execution, but early in its type. The entries are much cut down in scope.

f. 204. Capitulary.

T^{1} follows **144**; $T^{2, 3}$ follow **149** and T^{3} brings with it the same three ferias probably for Embertide, as at p. 107. There are no additions in November.

Omissions from the Standard series are **150, 175, 195, 196, 202, 209, 217, 235, 242, 253.**

At **210**. Felix and Adauctus separate, has *Egressus Jesus de t.*, like Vi ; and there follows $T^{14}f$.

The Votives are, **273–87**, omitting **277, 279, 281, 282, 286**; they are followed by two 'In tribulatione'; 50 Mt. (vii. 1–11) Nolite iudicare . . . . petentibus se; and Alia (153 Jo.) *Subleuatis* = **132.**

CHAPTER VII

The Vitus-15 Type and the Alternative Ferias

§ 1. The next development that has to be studied is that of the ferias. It has already been noted above how unmethodical and insufficient is the provision made for ferias (p. 86). It was natural therefore that some one should fill up the gaps; but in fact more was done. Alternatives were provided on such a scale that there emerges nothing less than a new set of Gospels for ferias, which is utilized sometimes to supplement, but sometimes

also to supersede, more or less completely, the ferial Gospels of the Standard series.

That series had provided for all the three week-days (W., F., S.) only in the following places: in Octaves of Easter, and Pentecost, in the Ember weeks,[a] in the 2nd–5th weeks after Epiphany, in Low-week, and in the week before Advent. Throughout Eastertide very few ferial Gospels at all were provided; they were all from St. John. In the weeks after Pentecost normally there were two (W. and F.), but not infrequently only one. There were none at all in the weeks following the Sundays **159** Pent^{2} = T^{5}, **238** Cypr^{3} = T^{19} and **249** Cypr^{5} = T^{23}.

None were provided in Septuagesima and Sexagesima. The general scheme was itself probably older than the treatment of these three Sundays as introductory to Lent, instead of subsequent to Epiphany. Nor were any, except Ember days, provided in Advent.

This new development, in its completed form, as it emerges from comparison of MSS., will be best explained, by putting down, once and for all, a full table of the Alternative set of Ferias, as it is found more or less fully in the Gospel-Books, and by placing on the left of it the ferias corresponding of the Standard series.[b] A set of distinctive symbols for these new Gospels is provided by printing in italics, using as the Sunday symbols: E, Epiph or Theoph LXX, LX, P Pasch, T in summertime, and A or Adv; together with *w.f.s.* (also in italic type) representing Wednesday, Friday, and Saturday of the Alternative series.

STANDARD				ALTERNATIVE	
Epiph^{1}	iv	**13**	13 Jo. Vidit Johannes Jesum.	*Theoph^{1}* *w*	13 Mt. (iii. 13–17). Venit J. a Galilaea . . . . complacui.
	vi			*f*	18 Mt. (iv. 12–17). Cum audisset J. . . . . celorum.
	vii			*s*	
Epiph^{2}	iv	**17**	18 Mk. Venit ad J. leprosus.	*Theoph^{2}* *w*	17 Lu. Regressus J. (= No. **16**)
	vi	**18**	50 Mk. Egressus Jesus (vi. 1–5).	*f*	= 50 Mk. (vi. 1–6). Venit J. in patriam . . . . eorum.
	vii	**19**	26 Lu. Surgens Jesus.	*s*	23 Lu. (iv. 31–7). Descendit J. Capharnaum . . . . regionis.
Epiph^{3}	iv	**21**	25 Mk. Introiuit J. in synagogam.	*Theoph^{3}* *w*	18 Jo. (i. 43–51). Venit J. in Galileam . . . . hominis.
	vi	**22**	33 Lu. Cum esset J. in una.	*f*	23 Mt. (v. 23–5). Circuibat totam Galileam . . . . multae.
	vii	**23**	36 Mk. Coepit J. docere.	*s*	=
Epiph^{4}	iv	**29**	74 Mt. Loquente J. ad turbas.	*Theoph^{4}* *w*	105 Lu. (ix. 57–62). Factum est ambulantibus . . . . dei.

[a] Also the *jejunium mensis quarti* is taken to fall possibly in the week after Whit-week; though it is expressly set down in Whit-week. See further below, p. 124.

[b] The Earlier Series has the same set with only one small variant.

STANDARD			ALTERNATIVE	
vi	**31**	41 Mk. Dixit . . . . Videte quid audiatis.	*f*	106 Mk. (x. 13–16). Offerebant illi . . . . eos.
vii	**32**	178 Lu. Dicebat . . . . Intendens quomodo. &c., &c.	*s*	52 Jo. (vi. 27–35). Operamini . . . . unquam.
			LXX *w*	93 Mk. (ix. 30–7). Egressus J. ibat per Galileam . . . . audiat.
			f	104 Lu. (ix. 51–6). Factum est dum . . . . castellum.
			LX *w*	122 Mt. (xii. 30–7). Qui non est mecum . . . . condemnaberis.
			f	202 Lu. (xvii. 20–37). Interrogatus . . . . aquilae.
			s	259 Lu. (xxi. 34–6). Attendite autem uobis . . . . hominis.
Pasch[1] iv	**115**	153 Jo. Respiciens . . . . Pater sancte.	*Pasch*[1] *w*	233 Mk. (xvi. 9–13). Surgens J. mane . . . . illis.
vi	**116**	37 Jo. Erat q. regulus.	*f*	354 Mt. (xxviii. 8–15). Exierunt mulieres . . . . diem.
vii	**118**	46 Jo. Abiit J. trans mare.	*s*	25 Jo. Abiit J. cum disc. . . . impletum est. = **130**.
Pasch[2] iv			*Pasch*[2] *w*	336 Lu. (xxiv. 1–12). Una autem sabbati . . . . fuerat.
vi	**122**	111 Jo. Dixit. . . . Qui credit in me.	*f*	73 Mt. (ix. 14–17). Accesserunt ad J. . . . . conseruantur.
vii				
Pasch[3] iv			*Pasch*[3] *w*	27 Jo. (iii. 25–36). Facta est quaestio . . . . super eum.
vi			*f*	112 Jo. (xii. 44–50). Ego lux in mundum . . . . sic loquor.
vii				
Pasch[4] iv			*Pasch*[4] *w*	153 Jo. Respiciens . . . cp. **115**. . . . *to* de mundo (14) a malo (15) *or* in ipsis (26).
vi			*f*	125 Jo. (xiii. 33–6). Filioli adhuc . . . . postea.
vii				
Pasch[5] iv	**130**	25 Jo. Abiit J. cum disc.	*Pasch*[5] *w*	=
vi			*f*	342 Lu. (xxiv. 49–53). Ego mitto promissum . . . . Amen.
vii				
Pasch[6] iv	**135**	133 Jo. Si manseritis.	*Pasch*[6] *w*	=
vi			*f*	111 Jo. Qui credit in me. = **122**.

T iv	**145, 151**	93 Lu. Accedentes.	*T w*	243 Lu. (xx. 27–40). Accesserunt ad J. . . . . interrogare.
vi	**147, 152**	186 Lu. Erant appropinquantes = T[3]	*f*	148 Lu. (xii. 11–21). Cum autem inducent . . . . dies.
vii	**148, 153**	85 Lu. Venit ad J. uir . . . . Jairus.	T[1]	= **179**.
T[1] iv			*T*[1] *w*	33 Mt. (v. 19, 20). Nolite putare . . . . caelorum.
			f.	197 Lu. (xvii. 1–10). Impossibile est . . . . fecimus.
			T[2]	181 Lu. (xiv. 16–24). Homo q. fecit cenam . . . . meam.

STANDARD				ALTERNATIVE	
T2	iv			T2 *w*	See **145 = 151.**
	vi			*f*	See **148 = 153.**
				s	205 Mt. Egrediente = **142.**
				T3	See **147 = 248.**
T3	iv			T3 *w*	36 Mt. (v. 25–30). Esto consentiens . . . . gehennam.
	vi			*f*	120 Mk. (xi. 5–18, or 23 or 24). Cum introisset = **215.**
				T4	56 Lu. (vi. 36–42). Estote misericordes . . . . fratris tui.
T4	iv			T4 *w*	217 Mt. (xxi. 23–7) Cum uenisset J. in templ. . . . . facio.
	vi			*f*	173 Mt. (xvii. 10–18). Interrogauerunt . . . . hora.
T5	iv			T5 *w*	110 Mt. (xi. 25–30). Respondens . . . . Confiteor . . . . leue.
	vi			*f*	106 Mk. Offerebant = *Th4 f.*
T6	iv	**166**	107 Mk. Cum egressus esset in uiam.	T6 *w*	=
	vi	**167**	77 Mk. Exierunt Pharisaei.	*f*	47 Mk. (v. 1–20). Venit J. in reg. . . . . mirabantur. Cp. **36.**
T7	iv			T7 *w*	161 Mt. (xvi. 1–12). Accesserunt Pharisaei . . . . Sadducaeorum.
	vi	**172**	99 Lu. Descendente J. de monte.	*f*	114 Mt. (xii. 1–7 or 8). Abiit J. sabbato . . . . innocentes (7) or . . . . sabbati (8).
	vii	**173**	193 Mt. Accedens q. ad J.		
T8	iv	**178**	83 Lu. Cum egressus esset ad terram.	T8 *w*	97 Mk. (ix. 38–48). Dixit Johannes ad J. Magister . . . . extinguetur.
	vi	**179**	196 Lu. Homo q. erat dives (see T1).	*f*	232 Mt. (xxiii. 13–23). Vae vobis . . . . omittere.
T9	iv	**183**	147 Mt. Vespere autem facto.	T9 *w*	190 Lu. (xvi. 10–15). Qui fidelis est . . . . deum.
	vi			*f*	135 Lu. (xi. 36–46). Rogabat J. q. Phariseus . . . . ipsas.
T10	iv	**187**	126 Lu. Erat J. eiciens daemonium.	T10 *w*	252 Lu. (xxi. 20–) Cum autem uideritis . . . . orbi (26) . . . . nationum (24).
	vi			*f*	259 Lu. (xxi. 34–8). Attendite autem vobis . . . . illum *or* . . . . (36) = *LX.s.*
T11	iv	**197**	74 Lu. Rogabat J. q. de Pharisaeis.	T11 *w*	123 Mt. Qui non est mecum = *LX. w.*
	vi	**199**	26 Lu. Surgens J. de synagoga.	*f*	202 Lu. Interrogatus J. a Pharisaeis = *LX. f.*
T12	iv	**207**	169 Lu. Dum iret J. per ciuitates.	T12 *w*	75 Mt. (ix. 27–35). Transeunte inde J. . . . . infirmitatem.
	vi			*f*	108 Mt. (xi. 20–4). Coepit J. exprobrare . . . . tibi.
T13	iv	**212**	117 Mt. Abeuntes Pharisaei.	T13 *w*	=
	vi	**213**	149 Lu. Ait ad J. q. de turba (to 24).	*f*	Dum iret = **207.**

STANDARD			ALTERNATIVE	
T^{14} iv	**215**	120 Mk. Introiuit J. in Hierusalem.	$T^{14}w$	18 Mk. (i. 40–5). Venit ad J. leprosus . . . . undique. **17.**
vi			*f*	228 Lu. (xix. 12–28) Homo q. nobilis . . . . Hierusalem.
T^{15} iv	**220**	40 Mt. Audistis quia dictum . . . . Diliges.	$T^{15}w$	37 Mt. (v. 33–42). Audistis . . . . Non periurabis . . . . auertaris.
vi	**221**	240 Lu. Docente J.	*f*	=
T^{16} iv	**227**	38 Lu. Vidit J. publicanum.	$T^{16}w$	81 Mk. (viii. 22–6). Venit J. Bethsaidam . . . . dixeris.
vi			*f*	140 Lu. (xi. 47–53). Vae vobis . . . . insidiantur ei. Cp. **222.**
T^{17} iv	**229**	91 Mk. Respondens unus de turba.	$T^{17}w$	=
vi	**230**	36 Lu. Sedebat J. docens = **141** Pent. vi	*f*	= Rogabat J. **197.**
vii	**231**	164 Lu. Erat J. docens.	*s*	164 Lu. (xiii. 6–17) Arborem fici . . . . ab eo. Cp. **231.**
T^{18} iv	**233**	131 Mk. Interrogauit J. unus.	$T^{18}w$	Simile . . . . seminauit = **234.**
vi	**234**	136 Mt. Simile . . . . homini q. seminauit = $T^{18}w$.	*f*	137 Mt. (xiii. 31–5). Simile . . . . grano sinapis . . . . mundi.
T^{19} iv			$T^{19}w$	140 Mt. (xiii. 36–43). Acceserunt ad J. . . . Dissere . . . . audiat.
vi			*f*	142 Mk. (xiii. 14–23). Cum autem videritis . . . . vobis.
			T^{20}	Simile . . . . regis = **51.**
T^{20} iv			$T^{20}w$	180 Lu. (xiv. 12–15). Cum facis prandium . . . . dei.
vi			*f*	49 Lu. (vi. 22–35). Beati eritis cum vos . . . . celis.
			T^{21}	Erat q. regulus = **116**
T^{21} iv			$T^{21}w$	42 Lu. (vi. 6–11). Factum est ut intraret . . . . de Jesu.
vi			*f*	67 Mt. (viii. 14–17, or 22). Cum uenisset . . . . portauit (17), or suos (22).
T^{22} iv	**248**	186 Lu. Erant adpropinquantes = T^{3}	$T^{22}w$	124 Mk. (xi. 23–6). Amen . . . . Si quis dixerit . . . . uestra.
vi			*f*	41 Mk. (iv. 24–9). Videte quid audiatis . . . . messis.
T^{23} iv			$T^{23}w$	177 Mt. (xvii. 24–7). Et cum uenissent . . . . et te.
vi			*f*	70 Mk. (vii. 1–7). Conuenerunt ad J. . . . . hominum.
T^{24} iv	**256**	33 Lu. Cum esset J. in.	$T^{24}w$	Interrogauit = **233.**
vi			*f*	50 Mk. Venit J. in p. = **18.**
T^{25} iv	**261**	67 Mt. Cum uenisset J.	$T^{25}w$	109 Lu. (ix. 3–9). Ecce ego mitto . . . . dei.
vi	**262**	149 Lu. Dixit ad J. q. de turba (to 31).	*f*	153 Mk. (xiii. 33–7). Vigilate et orate . . . . uigilate.
vii[a]	**264**	79 Mk. Videte et cauete.		

[a] Called 'Feria iv', but in error.

STANDARD	ALTERNATIVE	
	Adv[1] *w*	7 Mt. (iii. 1–6). Venit J. Baptista praedicans . . . . sua.
	f	8 Lu. (iii. 7–18). Dicebat ergo ad turbas . . . . populum.
	Adv[2] *w*	104 Mt. (xi. 11–15). Amen . . . . non surrexit . . . . audiat.
	f	1 Mt. (i. 1–16). Liber generationis . . . . Christus.
	s	1 Jo. (i. 15–18). Johannes testimonium . . . . enarrauit.
	Adv[3] *w*	10 Mt. (iii. 7–12). Videns multos . . . . inextinguibile.
	f	1 Mk. (i. 2–8). Sicut scriptum . . . . Ecce . . . . sancto.
	s	69 Lu. (vii. 18–28). Nuntiauerunt Johanni . . . . est illo.

The list is composite, and there are a few points in it where it is difficult to determine which, among a number of competitors, has the best claim to the place, e.g. at *T*[14]*f*. or *T*[16]*w*. and *f*. or *T*[24]*f*; but such cases are few: the list for the most part emerges quite clearly. It is less clear in Advent (apart from Embertide) than in the weeks after Pentecost.

§ 2. It will be noticed that the new set of ferias, as set down here, does not go beyond Theoph[4]. There are to be found, it is true, a few alternatives or additions provided during the later weeks after Epiphany;[a] but they are rare and sporadic, and there is no agreement with regard to them: so they could not be treated as anything but exceptional and peculiar. We have reached the point at which as a rule only five (or at most, six) of the original ten Sundays after Epiphany are preserved. The ferias after LXX and LX in the list are new matter; some of them appear again in the later part of this list, after Pentecost. But another way of filling these places was by drawing upon the superfluous and discarded weeks after Epiphany and adopting **34, 36, 37, 44–6.** (See p. 183.)

§ 3. Another feature to be noted is that, at some points, the new set implies no difference from the old, but incorporates the Gospel of the Standard series. Such points are marked with '=' in the Table.

§ 4. There are also cases where a Gospel of the Standard series is utilized for a different occasion in the new series. These are made clear in the Table by adding to any such entry in the new series the number which the Gospel bears in the Standard series.

[a] See for Ep[5] iv, Ep[6] iv, and others, chapters vii, viii, x. All are borrowed from an earlier week of the series except *Interrogauerunt* (p. 145) used in the penultimate week before LXX.

§ 5. The most interesting case of such a transfer concerns the Embertide—*jejunium mensis quarti*. In the older G-B's it is assumed that this occurs in Whit-week. The Stations on Wednesday, Friday, and Saturday are those belonging to an Embertide. On Saturday the usual note 'in duodecim lect.' calls attention to the twelve lessons which precede the Gospel, 205 Mt. *Egrediente Jesu*, read at the great Vigil Service preceding the ordination.

At a later date attempts were made to treat the Embertide as falling outside the Octave, and to put it later. The inconvenience of holding it within the Octave of Pentecost was obvious: but, in the long run, the new policy of postponing it failed, and the old policy has lasted on.

There is a good deal of evidence as to the varying fortunes of the Embertides to be gathered from other sources: and it may be well to summarize it in this connexion, as it bears upon the differences of usage which appear in the G-B's.

St. Leo[a] speaks of 'jejunium vernum in quadragesima, aestivum in pentecoste, autumnale in mense septimo, hiemale autem in hoc qui est decimus'. Ordinations were in Rome held at these times and also in the middle of Lent.[b]

Thus the month was fixed in the case of the last two: but the Lenten Embertide might fall in February instead of March. It represented a fast 'mense primo', which does not seem to have had quite so ancient a tradition behind it as the other three.[c] Again, the Summer Embertide falling 'in Pentecoste', even if that phrase were taken to imply only the Octave of Pentecost, might fall in May instead of in June, 'mense quarto'.

Further, the week was so far not settled. Egbert of York (†766)[d] stated that the English custom, derived from St. Gregory I, was in favour of the first week in Lent and the week following Pentecost.

Berno of Reichenau (1020–31) takes the first Saturday in Lent as the starting-point for a calculation, and reckons by periods of 13 weeks after that. He thus, keeping silence as to the summer fast, arrives at the third week in September for the autumn fast; but he says that the winter fast is determined by the last Saturday before Christmas, whether there be 13 or 14 weeks between.[e]

A little later Bernold of Constance (†1100), in his *Micrologus*,[f]

[a] Sermo xix, c. 2, *P.L.* liv. 186.
[b] Gelasius' decree to the Bishops of Lucania, *P.L.* lix. 52.
[c] *R.B.* xiv (1897), 343. [d] *De Instit. Catholica*, § xvi, *P.L.* lxxxix. 441.
[e] *P.L.* cxlii. 1097. The passage is somewhat obscure.
[f] *P.L.* cli. 995–. capp. xxiv–vii.

deals at length with the matter. He states that the old rule had been to take the first week in March, the second in June, the third in September. St. Leo's ruling prevented the summer fast from being observed before Pentecost; but it does not seem to have been taken to fix that Embertide to the actual Octave of Pentecost.

It appears from the Ordinations of Leo II[a] that in 683 the Ember Saturday was June 27, i.e. it fell in the week after Pent^3. This corresponds with the evidence which has been already observed in some Gospel-capitularies[b] and will accumulate further.

It was Gregory VII, says Berno, who settled that Embertide should be identified with the Octave of Pentecost; and, by way of corroboration of this (otherwise unsupported) statement, it is to be noted, that when Gregory VII (Pope 1073–97) wrote his *Regula Canonicorum*, he commented on the fact, that then the Embertide being calculated by weeks fell sometimes inside and sometimes outside the Octave of Pentecost.[c] This uncertainty he seems to have brought to an end.

As to the autumn and winter, *Micrologus* says that custom points to the third week, while the third week of Advent is the custom of the Roman Church for the Winter fast.

§ 6. Returning now to the lectionary, we observe that the new Alternative Series of ferial Gospels treats Embertide usually as falling not in Whit-week, but in the week following, Pent^3 = T^2. The Saturday's Gospel (**142**), with its note, which is the distinctive sign of Embertide, is given accordingly at *T^{2}s*. The Gospels for the Wednesday and Friday **145** and **147** are borrowed from the week Pent^1 = T in the Standard series. But this plan of keeping Embertide out of Whit-week also has sometimes the effect of placing it in one of the intermediate weeks.[d] When Whit-week loses its Ember Gospel **142**, it adopts, as a rule, instead 26 Lu. *Surgens Jesus*, which has been already used in the Standard series twice, at **19** and **199**.

An attempt to provide in Whit-week for both policies is traceable in various books.[e] It has already been noted at page 68, and will come up again at VIII and IX.

§ 7. The best illustration of the use of the Alternative Gospels scheduled on the above list will be found in a group of MSS. which have as an outstanding characteristic the observance of the day of St. Vitus on June 15. There is another group which also

[a] *L.P.* i. 362. [b] p. 107. [c] Morin, *Études*, p. 460.

[d] Thus C. gives after Pent vii: 'Mensis iv, feria iv, Si post ebd. Pent. euenerit, 73 Mt. *Accesserunt*' (= *Pasch.^{2}f*): with *T^{2}f* and *s*.

[e] See vol. I, pp. 15, 41, &c., 115; and Lanzoni, i. 321.

has St. Vitus's feast, but keeps it on June 4. These two groups may be conveniently distinguished as the 'Vitus-15' and the 'Vitus-4' groups, and occupy this chapter and the next. The Gospel assigned in each case to the festival is *Nolite arbitrari* and not that given in the S. Italian tradition (p. 223). The later of these two dates is the usual one, recorded from the Hieronymian Martyrology onwards,[a] and adopted in Gelasian documents. The divergence of date is probably due either to a confusion between two Saints of the same name, one South Italian and the other Roman; or to there being two centres of cult, the earlier one in Lucania or Sicily, and a later one in Rome. A church dedicated to the *Confessor* Vitus is attested from the time of Pope Gelasius,[b] but the place is not clear.

A considerable number of Vitus-15 books have been preserved.
Kh, Kj, Kk, Kp, Km belonging to Köln; Bx from Xanten;
Pa, Pz, Qe, Ri forming a French group; and TH Italian.

§ 8. The best representative of the Vitus-15 group is a trio of MSS. hailing from, and preserved at, Köln—Kp, Kk, and Kj. An analysis of the first of these is now given, in order to make the matter clear. It is reduced almost to tabular form by the use of our symbols in conjunction with our usual reference to the numbering of the Standard series.

Analysis of Kp

INCIPIUNT CAPITULARIA LECTIONUM EUANGELIORUM DE CIRCULO ANNI.

Vig. Nativ **272.** Nativ, &c. **1–6.** Nativ[1] *Erant Joseph et mater.* **7–11.**

JANUARY. **12, 13,** *E*[1]*f.*
Oct. Theoph. 13 Mt. *Venit Jesus a Galilea.* **14.**
15, Theoph[2]: **16–19.**
20, Theoph[3]: fe. iv = *E*[3]*f.*, **22, 23, 24–6.**
27, Theoph[4]: **28–32.**
33, Theoph[5]: 34 as. fe. iv, **35, 36** [*omit* **37**].
38, Theoph[6]: feria iv = *E*[2]*f.*, **39, 40.**
41, Theoph[6]:

FEBRUARY and MARCH. **42–54.**
'Incipiunt lectiones a Septuagesima usque in pascha.'
55, LXX. *LXX, w.f.*; **56,** LX. *LX, w.f.*; **57,** L.
In Lent: add for L. vii nothing; at **68** for XL[2]. 18 Mk. *Venit ad*

[a] Vitus appears twice in the entry of the Mart. Hier. on June 15: first 'In Lucania Vitus'; to which is added at the end of the entry 'In Sicilia, Viti, Modesti et Criscentiae'. See *AA.SS.* November: vol. II, part ii. 319, 320. [b] *P.L.* lix. 148.

J. leprosus = **17**; at **95** for XL^{5}vii *Subleuatis*; for XL^{6}iii the Marcan Passion: then **99–102**.

At Easter **103–110** (Oct. Pasch.).

APRIL. **111–114**, $P^{1}w.f.$, **118**, **119** (Pasch^{2}).

MAY. **120**, **121**, $P^{2}w.f.$, **123** (Pasch^{3}): $P^{3}w.f.$, **124–6**.

127 (Pasch^{4}): $P^{4}w.f.$, **128** (Pasch^{5}): **129–33**, $P^{5}f.$

134 Asc^{1} = Pasch^{6}: **135**, $P^{6}f.$, **136**, **137**.

Pent: **138–40**, Pent.v *Conuocatis*. **141–3** (Oct. Pent.).

JUNE. **144**, $Tw.$, **146**, $Tf.$ [*omit* **148**]. T^{1}, **149**, St. Vitus, *Nolite arbitrari*; $T^{1}wf.$, T^{2}, $T^{2}w.f.$, T^{3}. **154**, **155**, $T^{3}w.f.$, T^{4}, $T^{4}w.f.$, **156–8**. **159** (Pent^{6}): $T^{5}w.f.$, **160–2**, **163** (Apost^{1}).

JULY. **164–7**, *adding* $T^{6}f.$

168 Apost^{2}: **169–71**. $T^{7}w.f.$

174 Apost^{3}: **176**, **177**. St. James, *Nihil enim opertum*. **178** and $T^{8}w.$, $T^{8}f.$, **180**, **181**.

182 Apost^{4}: **183** and $T^{9}w.$, $T^{9}f.$ T^{10a} (not **184**) Apost^{5}.

AUGUST. **185**, Eodem die S. Felicitas = **252**, **186**, $T^{10}wf.$

187 Apost^{6}: **189–94**, **197–201**, **203**.

204 Lawr^{1}: **205**, St. Bartholomew, *Facta est contentio* (see **176**), **206**. $T^{12}w.$, **208**, **209** (on Aug. 29), Eodem die Decollatio = **210**. $T^{12}f.$ Die xxx, SS. Felix and Adauctus, *Nihil enim opertum*.

211 Lawr^{2}: **212**, **213**.

214 Lawr^{3}: **215**. For feria vi, $T^{14}w.$

SEPTEMBER. **216**, add Genealogy (Mt. i. 1–16). **217**, **218**.

219 Lawr^{4}: **220–3**.

224 Lawr^{5}: **225**, **226** (St. Euphemia only). $T^{16}w.f.$

228 Lawr^{6}: **229–31** (Ember).

232 Lawr^{7}: Vigil St. Matthew, 38 Lu. *Vidit J. publ.* = **227**. Day: 71 Mt. (ix. 9–13) Cum transiret . . . . peccatores. $T^{18}w.f.$, **236**, **237**.

OCTOBER. **238** Ang^{1}: $T^{19}w.f.$

T^{20} **239**. $T^{20}w.f.$

T^{21} **240**, St. Luke, *Vigilate*. $T^{21}w.$ and for feria vi, **256**.

245 Ang^{4}: $T^{22}w.f.$ Vigil of SS. Simon and Jude, *Ego sum vitis vera*. Day: *Haec mando*.

NOVEMBER. Celebratio Omnium Sanctorum et Natale S. Caesarii, **242**.

249 Ang^{5}: $T^{23}w.f.$, **243**, **244**.

255 Ang^{6}: **246**, **247**. $T^{24}w.$ Feria vi, 218 Mt. (xxi. 28–32) Homo quidam habebat duos filios . . . . crederetis ei. **250–2**, **254**. Die xxix Nat. SS. Saturnini Chrysanthi Mauri et Dariae **257**. **258**, **259**.

260 Nativ^{-5}: $T^{25}w.f.$

December. **265** Nativ^{-4}: **263,** *Adv^{1}w.f.*
266 Nativ^{-3}: *Adv^{2}w.f.s.*
267 Nativ^{-2}: *Adv.^{3}w.f.s.*
268 Nativ^{-1}: **269.** St. Thomas, *Hoc est praeceptum,* **270, 271.**

Item lectiones evangeliorum de diversis causis.

(i) In nat. i. Apostoli. *Ego sum vitis vera.*
(ii) In nat. plurim. Apost. *Hoc est praeceptum.*
(iii) *Haec mando.*
Ecce nos reliquimus = **162.**
(iv) In vig. i. Sacerdotis. *Vigilate.*
(v) In nat. i. Sacerdotis. *Homo quidem peregre.*
(vi) *Nemo lucernam.*
(vii) In vig. i. Martyris. *Nolite arbitrari.*
(viii) In nat. i. Martyris. *Nihil opertum.* (ix) *Si quis venit.*
(xii) In nat. Martyrum. *Ecce ego mitto.* (xiii) *Cum audieritis.*
(xvii) *Amen . . . . quia plorabitis.*
(x) In nat. i. Confessoris. *Sint lumbi.*
(xi) In nat. plur. Conff. *Videns Jesus turbas.*
(xviii) *Cum autem persequentur.*
(xx) In nat. Virginum. *Simile . . . . thesauro.*
(xix) *Simile . . . . decem.*
Homo quidam nobilis = **186.**

This is the Commune of p. 107 rearranged, with two unusual additions, **162** and **186.**

The Votives also have received many of the additions already noted there.

In natali Pape **276.** Ordinations **288, 280, 278, 289, 290.**
Dedication **283, 284.**
In adventu judicum. 218 Lu. *Interrogauit.*
149 Lu. (xii. 13–21) *Ait ad Jesum . . . diues.*
In adv. episcoporum. 107 Lu. *Designauit.*
89 Jo. *Ego sum pastor* = **119.**
Contra judices male agentes. 214 Lu. = **188.**
Contra episcopos male agentes. 54 Mt. *Omnia ergo quaecunque.*
In commotione gentium **275.**
In die belli. 243 Mt. *Sedente* = **164.**
273, 274, 285 (but 'Ad sponsas benedicendas').
Ad viduas benedicendas. 122 Lu. *Intrauit J. in* (**201** cp. **253**).
285 (again), **286.**
Ad proficiscendum in itinere. 82 Mt. *Euntes predicate.*
Pro iter agentibus. 109 Lu. *Ite ecce ego.*

Ad missam votivam. 133 Jo. *Si manseritis* = **135**.
" " 136 Mk. *Sedens J. contra gazophylacium.*
Pro salute vivorum. 124 Mk. (xi. 23–6) Amen . . . . si quis dixerit . . . . vestra.
Pro eleemosinam facientibus. 42 Mt. (vi. 1–4) Attendite ne . . . . reddet tibi; and *Cum uenerit* = **62**.
Pro infirmis. 65 Lu. *Intrauit J. in C.*, and *Cum introisset* = **59**.
Pro tribulantibus = **196**.
Pro peccatis. 125 Lu. (xi. 9–13). Petite . . . . se (cp. **114**).
In agenda mortuorum **292–5**.

There is added in Kp another set of Votives, more normal, but not characteristic of this type. It has **277** (In jejunio de natali papae), **278**, **280–7**. Contra judices m. a. 214 Lu. (above) and 149 Lu. (p. 27): **288**. Contra episcopos male agentes **279**. Then **289–95**, and the three Scrutinies as in the Earlier series (p. 28).

§ 9. This analysis shows at a glance how these three MSS. of the group have utilized the Alternative ferial Gospels. Other members of the group have done so in varying degrees. Taking the year by the five divisions into which for this purpose it falls, we observe:

After Epiphany: a small use only; and in all the MSS.
In Septuagesima: none are given in the French quartet Pa, Pz, Qe, Ri, and in Kj.
In Eastertide: the same four MSS. have none: the rest have them, i.e. Kp, Kk, Kh, and Bx.
In Trinity and Advent: a more or less full use in all MSS.

Two other MSS. which lie on the edge of the group utilize the Alternative set a bit differently—Kg in each division except Epiphany; Mz in all but Epiphany and Advent.[a]

There are a few Gospels introduced in some MSS. which are unusual, and therefore do not appear on our list.

Further, the amount of use varies in detail; the members of the French quartet generally keep together, and Kj sometimes joins it, while the other MSS. from Köln keep together, and Bx goes with them in adopting more than the others.

The insertion of the two later of the six added Sundays, i.e. T^{20}, T^{21}, has led to a breaking up of the order of the Standard type from T^{19} (**238**) onwards, which can best be shown by a comparative table.

[a] See Appendix II to this chapter (p. 139).

TABLE SHOWING REARRANGEMENT OF THE END

	Standard	*Kh*	*Kp*		*Standard*	*Kh*	*Kp*
Oct.				249	Cypr[5]	249 Cypr[7]	249 Ang[5]
238	Cypr[3]	Cypr[3]	Ang[1]			*T*[23] *w.f.*	*T*[23] *w.f.*
		T[19] *w.f.*	*T*[19] *w.f.*				243, 244
			T[20] Ang[2]	250–4			
239	Mark	239	239	255	Cypr[6]	255 Cypr[8]	255 Ang[6]
			T[20] *w.f.*				246, 247
			T[21] Ang[3]	256		*T*[24] *w.f.*	*T*[24] *w.f.*
240	Callistus	240	240			*Kh* = *Kp*	
		St. Luke	St. Luke				
241	Crisantus & Daria					250–2	
						254	
			T[21] *w.f.*	257	Saturni-	257 Saturninus Crisan-	
			245 = T[22]		nus	tus Maurus and Daria.	
			= Ang[4]	258,		258, 259	
			T[22] *w.f.*	259			
		Vigil	Vigil	260	Cypr[7]	Nativ[-5]	
		Simon and	Simon and	261–2		*T*[25] *w.f.*	
		Jude	Jude	Dec.			
Nov.						265 Nativ[-4]	
		T[20] Cypr[4]		263		263	
		Vigil All				*Adv*[1] *w.f.*	
		SS.		264			
		All Saints		265	Nativ[-4]		
		T[20] *w.f.*		266	Nativ[-3]	266 Nativ[-3]	
242	Caesarius	242	All SS. with			*Adv*[2] *w.f.s.*	
			Caesarius	267	Nativ[-2]	267 Nativ[-2]	
243–4		243–4				*Adv*[3] *w.f.s.*	
		T[21] Cypr[5]		268	Nativ[-1]	Nativ	
		T[21] *w.f.*		269			
245	Cypr[4]	245 Cypr[6]				Thomas	
246,	247	246, 247		270		270	
248		*T*[22] *w.f.*		271		271	

§ 10. Certain features of the Sanctorale are characteristic of the group. There are evident signs of the movement for commemorating the Apostles: here are St. James, St. Bartholomew, St. Matthew (with vigil), St. Luke, SS. Simon and Jude (with vigil), and St. Thomas. The addition of St. Vitus (June 15) has already been noted, but it is not in Kh. At Nov. 1 'Caelebratio omnium sanctorum' is inserted into **242** without any alteration of the Gospel. Kh, however, again differs from the rest, having instead, the Vigil with 45 Lu. *Descendens J.* and the Day with 24 Mt. *Videns J.* before **242**.

Some omissions are also characteristic—**150**, St. Felicula (not all MSS.); **175**, the Kyriac entry; **195**, **196**, St. Susanna and St. Euplius; **202**, Assumption *bis*; **235**, St. Eustace; **241**, SS. Chrysanthus and Daria; **253**, St. Felicitas *bis*. In compensation for the

last of these omissions, St. Felicitas is to be found (with **252**) at Aug. 1. Similarly SS. Chrysanthus and Daria disappear as **241** in Oct. 25, because they are combined with St. Saturninus on Nov. 29 at **257**. The form of this entry 'Saturnini, Chrysanthi, Mari et Dariae' corresponds with the Old Roman Martyrology[a] and with the Gelasian as against the Gregorian Sacramentary at Nov. 29. The use of the date in October is probably Roman and earlier: it is that given in the account of the translation of the relics to Prüm in 844.[b]

Another transposition concerns the Decollation of St. John Baptist. This is here not combined with SS. Felix and Adauctus on Aug. 30, but set separately on the 29th, the Gelasian date, and keeping its own Gospel **210**, while the Saints have the Gospel *Nihil enim opertum*.

It is noteworthy that the occurrence of Vitus and these two transpositions all seem to be due to some Gelasian influence.

§ 11. There remains one important point in the consideration of the Temporale. We note the first definite instance of the regular occurrence of the Gospel for Christmas Eve **272** not at the end of the list but at the beginning. The position at the end of the list seems to have been the earlier one; and it was in some ways more convenient. In Rome, at least since the time of St. Gregory,[c] Christmas Day had been observed with a series of three Stational Masses. The first, now commonly called the 'Midnight Mass', took place in the oratory of the Crib ('ad praesepe') in St. Mary Major: the second followed at St. Anastasia; and the chief and original mass came last, at St. Peter's. Quite distinct from this series was the preparatory mass on the day previous in the afternoon. The term 'Vigilia' had to serve both for the preparatory mass on the day before and also for those of the 'vigil' during the night. When the vigil mass in the first sense was kept separate from the vigil masses in the second sense, any confusion was avoided; but the transference of No. **272** to precede No. **1** disturbed a terminology which was already muddled.

Two of our earliest Sacramentaries—'Gelasianum' and 'Hadrianum'—begin, like these later capitularies, with the mass of the day before. They are not worded alike; and the Mixed Sacramentaries exhibit further variations.

[a] Vol. I. 135, 142; Kirsch, *Festkalender*, 38, 39, 90–3; *AA.SS.*, Nov. 2, vol. ii, p. 626. But St. Saturninus of Toulouse, Bp. & M., is also given there.

[b] *AA.SS.* Oct. xi. 490.

[c] See his Hom. VIII, § 1. 'Quia . . . missarum solemnia ter hodie celebraturi sumus.' *P.L.* lxxvi. 1103.

The 'Hadrianum' intercalates a set of variants of a mass for St. Anastasia at the third of the four services: but there seems to be nothing corresponding in the lectionaries. The descriptions found in the varying forms of the capitularies vary in the different groups. All the variations, however, are made up of three elements:

(*a*) the name given to the day. 'Vigilia' is applied sometimes only to the first occasion, sometimes to two, sometimes to three out of the four.

(*b*) the description of the time. The terms normally used are these: 'Ad nonam' or 'hora nona' on the Vigil; 'in nocte' for the midnight mass; 'mane prima' for the next; and 'in die' for the chief mass.

(*c*) the Station is given or not given for the different occasions.

The Gelasian Sacramentary is a good starting-point for description. It has

In vigiliis Natalis Domini.	ad nonam.
Item de vigilia Domini.	in nocte.
Item in vigilia Domini.	mane prima.
Item in natale Domini.	

That is to say

(*a*) Vigilia is used for three of the four and natale for the fourth;

(*b*) there is nothing said about the time for the chief mass;

(*c*) there are no Stations given.

On the other hand, the Gregorian tradition uses the entry of the Station to differentiate the masses. The Standard Capitulary has only:

At **272**	Vigilia natalis domini.	
At **1**	In natali.	ad S. Mariam M.
At **2**	Item.	ad S. Anastasiam.
At **3**	Item.	ad S. Petrum.

While Hadrian has:

Oratio in vigiliis domini		
Natale domini		ad S. Mariam M.
	De nocte[a]	ad S. Anastasiam.
In natali domini		ad S. Petrum.

There is, however, no clear line between MSS. that have the (*b*) description and those that have the (*c*).

[a] So Cambrai MS. and Reginensis MS.; but Ottobon has 'mane prima natalem domini'. Ed. Wilson (*H.B.S.*) xlix, p. 10.

In the capitularies, the Early series and the Standard types started unlike one another, for the Early series reads thus:

272 Vigilia domini.
1 Id est in vigilia d. de nocte.
2 Item ad S. Anastasiam.
3 Item ad S. Petrum.

Thenceforward, as the development goes on, the differences multiply, especially in the first two services. One thing, however, seems clearly to emerge, i.e. that the description 'ad nonam' first comes in when the gospel of the Eve **272** has been transferred from the end to the beginning of the list. It does so presumably to obviate some of the confusion caused by the two uses of the word 'vigilia'.

It will be convenient to finish this topic here once for all by noting some less usual terms utilized in the capitularies to describe these services. In regard to § (*b*) some descriptions are merely numerical:

Pe. Paris, Bibl. Ntle. MS. 17968. A G-B of the 10th century, late in style, probably from Thérouanne or from Beauvais originally, runs thus: 'Vig. Nat.; Nat. prima missa; Nat. secunda missa; ad magnam missam.'

It is also one of the MSS. that describes the Table as 'Breviarium' (see p. 169).

Bd. Brussels MS. 18383 (463). A G-B probably from Liége (St. Lawrence). The capitulary begins with the midnight mass called 'In prima missa'.

The further variants chiefly concern the mass 'at night'; and there is, in fact, little variation as to the two subsequent ones.

The 'midnight mass' is occasionally described as such, .g. 'De media nocte in nat. domini ad S. Mariam M.', as in MS. Pv (see p. 167) and also in Cambridge MS. C.[a] A sacramentary, such as Grimold's, has it also. But the commonest variant is 'In primo gallicantu', or a similar set of words;[b] this occurs in many of the available books containing a Gospel-series, and also in books of selected Gospels. It is also to be noted in a Gradual such as the Rheinau Gradual.

Variants are rarer in the case of the final mass; but Pe (above) describes it thus 'Ad missam maiorem'.

In § (*c*) there is nothing to observe about the Stations (which are added or omitted quite haphazard), except that, as a rule, no

[a] C. Cambridge University Library, MS. Addl. 563. A separate capitulary, late in date and greatly altered from the tradition by rearrangement, omission, and addition.

[b] In Pt. 'Circa pullorum cantum'.

Station is assigned to the mass on the Eve 'hora nona' in the earlier authorities or indeed in these lectionaries at all. In later books, notably the Sacramentaries and Graduals,[a] the direction is given 'Ad S. Mariam Maiorem'.

THE RELEVANT MSS.

I. *The group of MSS. from Köln*

Kp. Köln, Stadtarchiv. A G-B from St. Pantaleon.
f. 128^{v}. Capitulary. Analysed above, pp. 126–9.

Kj. Köln, Dom. MS. XIV. G-B of the same type.
f. 202. Capitulary.
It has fewer ferias: none at Septuagesima, or in Eastertide or T^{4-6}: at XL^{2} has **65**, has not **142** but *Pent s.* At **178** and **183–216** it agrees with Kh. It has **227** for feria iv and $T^{16}w.$ for feria vi; also $T^{17}f.s.$; instead of **230, 231**. Instead of T^{21}vi is T^{22}vi; and at T^{22}vi is **256**.

Kk. Köln, Dom. MS. LVI. G-B similar.
f. 127. Capitulary.
The contents are almost the same as in Kp; but this is perhaps earlier, because some of the entries are rewritten, or given only marginally. But note **142** erased and replaced by *Pent s*; **197, 199** replaced by $T^{11}w.f.$ **231** replaced by $T^{17}s.$ and **232** altered to begin *Conuenerunt Pharisaei.*

Kh. Köln, Dom. MS. XII. The G-B of Hillin, who had it written for the Cathedral, and presented it, commemorating the gift by an inscription, a preface, and pictures of the writing and presentation ff. 2^{v}–4^{v}, 16^{v}. See Jaffé's catalogue for details.
f. 203. Capitulary, beginning 'In nomine domini incipit capit. evang'. It has no Octave of the Theophany: nor $E^{6}f.$ At **142** it adds *Pent s.* It has **150**, and not Vitus instead: no $T^{6}f.$ It has **178** for feria vi, not iv: **183** not $T^{1}w.$ and no feria vi. It has **195, 196**, St. Susanna and St. Euplius, then $T^{11}w.$ and after **198** follows $T^{11}f.$ At **216** there is no genealogy.
At **238** the enumeration of the Sundays continues to be 'after Cyprian' until at **255** we reach C^{8}.
The spacing of the last three months differs from that of Kp (and Kk), as the comparative table given above has shown (p. 130).

Km. Köln MS. of S. Maria in Lyskirchen. A G-B of this type, but poor in execution; and the capitulary is very deficient.

[a] See the Mixed Sacramentaries P.R.S., and the Graduals of Rheinau and Compiègne, as described in vol. I, pp. 57, 81.

Bx. Brussels MS. 18723. A G-B which was at St. Victor of Xanten. There are additions and glosses in German. See Gatzweiler, p. 43.

f. 205. Capitulary.

It follows Kp fairly closely, but transposes **26, 25**. It has $E^{4}w.$ in place of **20**. The title 'alia' is kept at **34**.

The Lenten Thursdays have in some cases the Johannine Gospels added.

After **171** and (in margin for July 15). 'In divisione Apostolorum 81 Mt. (x. 5–15), *Misit J. duodecim*' (cp. p. 101); **197, 199** give way to $T^{11}w.f.$: then $T^{13}f.$ and $T^{14}f.$ are added in the margin: **229** is followed by $T^{17}f.s.$ In the second week of Advent the ferias are misnamed. At the beginning of Advent there is a marginal addition of two gospels *Post tribulationem.* Mt. xxiv. 29–34, and Mk. xiii. 24–31.

II. *The French group of MSS.*

Pa. Paris. Bibl. Natl. MS. 257, a much discussed G-B. Illuminations are reproduced in *D.A.C.L.* v. (Evangéliaire), 809, No. 104, pll. 4211–13. The name of Christ is in gold.

f. 187. Capitulary. ff. 200. 300×240.

Note the following differences from Kp:

After **8** is St. Martina; but the other characteristics of a Martina text are not here, except at **9** the rubric about Nativ[1] (p. 90), which is unnecessary as special provision is made (p. 63).

13 is allotted to the Oct. of the Theophany.

There are no ferias added at LXX, or in Eastertide or later at T^{4-6}.

At **68** for XL^{2} the added Gospel is **157** Mt. *Egressus est.*

At Pent vii $T^{1}s.$ replaces **142**.

179 is not replaced by $T^{8}f.$: **209** is dated the 28th. There is no $T^{14}w.$, nor added genealogy at **216**.

220 is replaced by $T^{15}w.$; **230, 231** by $T^{17}f.s.$, and there is no $T^{16}f.$ After **239** $T^{21}f.$ takes the place of $T^{20}f.$ St. Luke is not added. After **257** the order varies slightly.

The first two of the Votives are transposed.

Pz. Paris, Bibl. Ntle. MS. 270. A G-B which exhibits several gaps but has a complete capitulary.

f. 139. Capitulary. ff. 146.

The contents are like Pa almost entirely; but there is no Martina and no Basilides **149**.

It has **21** at Theoph[3] iv and not **22**; **220** and not $T^{15}w.$: it has St. Luke, and in the margin at SS. Simon and Jude 81 Mt. *Hos duodecim.*

Qe. Paris, Bibl. Ntle. MS.272. A G-B of the 11th century but of this type.

f. 1. Capitulary.

The Lenten Thursdays have the Johannine set, except $XL^{3}v$, which has

50 Jo. (vi. 15–27 Cum cognouisset . . . . aeternam (like Ri), and XL^{5}v, where the text has the Standard Gospel and the Johannine alternative is placed in the margin. At XL^{5}vii the text is altered to *Nisi manducaueritis* (as Ri). At **90** the Passion is altered to St. Mark. It has St. Luke.

In the Commune Sanctorum the xviiith, xixth, and **186** are omitted.

The Votives also are like Pa but the following are omitted: **290**, **284**, *Ait ad Jesum*, *Ego sum pastor*, **286**, and *Sedens Jesus*.

Ri. Rouen, MS. 28 (A. 14). G-B formerly at Fécamp.

f. 1^{v}. Capitulary.

The Thursdays in Lent have the Johannine set of Gospels not the Standard set; except that XL^{3}v has 50 Jo. (vi. 15–27) *Cum cognouisset* like Qe.

The Gospel at XL^{5}vii is Jo. 66. *Nisi manducaueritis.*

178 (T^{8}iv) is used for T^{8}vi. It has *T^{14}w.*

St. Matthew and Vigil are not included after **232**; but it has St. Luke.

In the Commune Sanctorum omit as in Qe.

The Votives are in the main similar to those given above from Kp.

Before leaving this group, mention must be made of another Vitus-15 MS., viz. TH. Rome, Vallicell. B. 50.[a] The Vitus entry links it on to the previous group; but in other respects it will be desirable to have side by side with that some brief description of this Italian MS. in which the ferias run very independently of either of the usual sets.

TH up till May follows the ordinary Standard-Martina line, and the latter part of the capitulary is missing. The ferias in Eastertide and the early part of the Trinity season are as follows:

Pasch^{2} iv, 41 Mk = **31**. Pasch^{2} vi, **122.**

123 (Pasch^{3}). *P^{4}f.* for Pasch^{3} iv.

Pasch^{3} vi, 160 Mt. (xv. 29–31) Cum transisset J. . . . . deum Israel. **125, 126.**

127 (Pasch^{4}). Feria iv, 110 Mt. (xi. 25–30) Exultauit J. . . . . leue (cp. Lu. x. 21).

Feria vi, 116 Lu. *Qui vos audit* = **11** to reuelare (verse 22). **128** (Pasch^{5}). **129** *bis*. Litania Maior **114**.

And 53 Mt. (vii. 7–14) Petite . . . . inueniunt eam.

131–3. Feria vi, 342 Lu. (xxiv. 44–53) Haec sunt verba quae . . . . benedicentes deum.

134 (Pasch^{6}). Feria iv. **135**.

Feria vi, 68 Jo. (vi. 57–63) Sicut misit . . . . vita sunt.

[a] MS. H in Tommasi's collection (*Opera*, v. 429).

136–40. Pent v, 86 Lu. *Conuocatis.* **141.** Pent vii. *Surgens* = $T^{1}s$.
Feria iv, mensis quarti = $P^{2}f$. Feria vi, $T^{2}f$. Sabbato $T^{2}s$.
143 (Oct. Pent.). Feria iv has = $T^{21}f$. Feria vi has = $Ep^{1}f$.

JUNE. **144, 146, 149.** 15th Vitus *Nolite arbitrari.*
Feria iv, 104 Lu. (ix. 51–6) *Factum est dum* (= *LXXf.*).
Feria vi, 214 Mt. (xxi. 18–32) Mane reuertens . . . . crederetis ei. **154–8.**
Pent^{2} = T^{1} with 50 Lu. (vi. 24–35) Vae vobis . . . . malos.
Then **166,** St. Leo. and **160–2.**

JULY. Pent^{3} = T^{2}. **164, 165.** Feria iv = $T^{1}w$. Feria vi = $T^{1}f$.

The occurrence of Vitus on July 15 connects this list with the previous one and the ones next to follow. The only other notable addition to the list of Saints' days is May 3, Invention of the Cross.

Appendix I to Chapter VII

There is a small group of three G-B's, of a later style, which are connected with this 'Vitus-15' group by also having that entry and by sharing a certain number of other peculiar features. They lie outside the strict limits of this study, for in them the capitulary has lost its old shape, and its sequence, and is broken by the segregation of the Saints' days from the Temporale. But in view of their connexion with this group, they may have a brief notice in an appendix here, because of that connexion and their intrinsic interest.

Rc. Manchester, Rylands Library MS. 172.
Ld. London, British Museum MS. Harl. 2820.
Mil. Milan, Ambrosian Library MS. C. 53.

Rc begins with **272** and continues December with **1–7.**

January offers no unusual features, except an Octave of Epiphany = $E^{1}w$. and ferias taken from the alternative set, till finally Theoph^{5} is reached, which has the unusual Gospel, 110 Mt. *Respondens . . . . Confiteor* = $T^{5}w$.

The SS. of Jan.–March are those of the Standard series, with the addition of Cathedra Petri (Feb. 22) = **162** and the omission of St. Gregory (March 12) **53.**

At LXX the ferial Gospels are inserted; and the Sexagesima Gospel of the Sower from St. Luke is followed by a 'Concordia', i.e. the parallel passage from another synoptic Gospel. Rc, Ld, have first that from St. Matthew (xiii. 1–8), and after LX. iv follows that from St. Mark. Mil. has only the latter.

All the weeks in Eastertide have the alternative ferial Gospels.

After Easter the block of SS. begins with Litania Maior **114**; and the rest of April follows, i.e. **111, 113, 117.** In May the Invention of Holy Cross is added and St Mary's Dedication **129** is omitted.

Then follows the Temporale—Ascension Eve to Oct. Pent vi. including $P^{5}f.$, *Pent s.*, and *Tw.f.*

The largest section of the Sanctorale then follows. It differs in the following respects from the Standard series:

June 12. Basilides has *Attendite.*
June 15. Vitus with *Nolite arbitrari.*
July 25. James with *Haec mando.*
July. Cyriac here, not at 175 (July 15) nor at 190 (Aug. 8); with *Nihil opertum.*
Aug. 1. Omit 185 *Vincula.*
10. St. Lawrence has *Hoc est praeceptum* instead of 192, 193.
Omit 196 Euplius.
14. Hippolytus has *Vigilate*; but in Ld = 198.
Eodem die vig. S. Mariae. 3 Lu. *Exurgens Maria* = 270.
Omit 202, Assumption (2).
22. Timothy and Symphorian has *Descendens.*
24. Bartholomew with *Facta est contentio.*
Omit 206, Genesius.
29. 'Susanna' for Sabina. (Ld leaves a space and Mil omits.)
Ipso die Decollatio S. Joh. Bapt. 143 Mt. (xiv. 1–12) Audiuit Herodes . . . . nuntiauerunt Jesu.
Omit 210, Felix and Adauctus.
Sept. 8. 216, and add Genealogy (not Ld, Mil). Omit 217, Hadrian.
20. Vigil with *Vidit J.*
21. St. Matthew with *Cum transiret.*
22. Maurice with *Cum audieritis.*
Omit 225, Nicomede; 226, Lucy and Euphemia; 235, Eustace.
Oct. 1. Remigius with *Sint lumbi.*
10. Gereon with *Vidit J. turbas.*
18. Luke with *Designauit.*
27. Vigil with *Ego sum vitis vera.*
28. Simon and Jude with *Haec mando.*
31. Vigil with 45 Lu. *Descendens.*
Nov. 1. All Saints with 24 Mt. *Videns J. turbas*: and omit 242 Caesarius.
Omit 246 Mennas; 252, 253 Clement; omit 257, Saturninus.
Dec. 21. Thomas with *Hoc est praeceptum.*

The rest of the Temporale follows the usual line of the Alternative series except at:

T^{16}iv 33 Lu. (v. 12–15) Cum esset = 256.
$T^{25}f.$ 173 Mt. (xvii. 10–18) Interrogauerunt J. . . . . ex illa hora.

T^{25} is called 'Dominica 1 ante nat. domini', and subsequent Sundays of Advent are numbered II–V. The two parallel passages are added as 'Concordia' at Adv^1 and Adv^2, and the one parallel at Adv^3, as well as the Alternative ferias.

There is no Commune Sanctorum nor Votive Section.

Rc. Manchester, Rylands Library MS. 172. German G-B, which

belonged in its later days to the collegiate church of 'Rolinchusen' (Rellings hausen near Essen).

f. 11. Capitulary. ff. 155. 158×120.

Ld. British Museum MS. Harl. 2820. G-B with a later capitulary added, which in turn has received later marginal alterations.

It varies very little, except in small details, from the contents of Rc; but the early mass of St. John Baptist's Day is added in the margin thus: 2 Lu. (i. 18–25) Dixit Zacharias . . . . inter homines.

It has 193. The ferias are rather fuller, because in the margin are added T^{4} *w.f.*; T^{5} *w.f.*; T^{16}*f.*

At T^{21}vi is 33 Lu., not at T^{16}iv. Add at T^{24}vi 218 Mt. (as p. 127).

f. 237. Capitulary. ff. 248. 277×195.

Mil. Milan, Ambrosian MS. C. 53. A magnificent G-B, *codex purpureus*, probably French in origin. It opens with a hexameter poem: 'Hic liber est vitae' &c. and others follow, together with (f. 2^{v}) a bishop giving a book to a group of six, (f. 3^{v}) St. Jerome giving a roll to a clerk. There is a picture of each evangelist with an hexameter motto.

f. 229. Incipiunt capitula iv. aeuangeliorum ad singulorum uel fines uel principia inuenienda.

The contents are almost exactly as Rc.

Appendix II to Chapter VII

Mz. An early form of the Standard text may also be described here, which has undergone considerable alterations and omissions, and has incorporated also a considerable number of ferias from the Alternative list. It is of the Rhineland type, and so corresponds a good deal with the type just described, though it does not include the characteristic insertion of Vitus at June 15. Marginal additions import various later developments; but these, as a rule, are not taken into account in the description now to be given here.

MS. Mz belongs to the Treasury of the Cathedral at Mainz. The capitulary follows the four Gospels, and is as follows:

Title and opening as far as 10 are as the Standard.

Theoph[1] is 3 Lu. (ii. 33–40), usually added for Nativ[1], so 11 becomes Theoph[3]; and the numbering is altered consequentially, at 15 and 20.

Nos. 11–25 follow; then Fabian is omitted. At 27 Theoph[4] is repeated.

After January is finished, February begins with:

Die ii mensis suprascripto 42 (called 'Purification' in the margin).

In Lent there is no L. vii. At XL[2] the text has 93 Mk. (ix. 30–41) *Profectus J.* See p. 93. But the margin has *Egressus J.* as the opening: see *LXXw.*

The Johannine Gospel is added in the margin for XL[1]v.

XL[5]vii has *Subleuatis* added. XL[6]iii is 118 Jo. *Non est seruus* (p. 101).

In May $P^{3}w.$ and *f.*, and $P^{4}w.$ and *f.* are only marginal.

In June T^{1} T^{2} T^{3} are added with their ferias after 146.

Instead of 149, Basilides, Cyrinus Nabor and Nazarius *Cum audieritis.* T^{4} (Pent[5]) 155–62, T^{11}*f.* 163 (Pent[7]).

July. 164–6, $T^{5}f.$, 168 (Pent[8]), $T^{7}w.$, 172, $T^{7}f.$, 173, 174 (Pent[9]), 177.
Vigil of St. James *Ego sum vitis vera*: St. James *Accesserunt ad J.* $T^{8}w.$, 180, 181, $T^{8}f.$

August. 185, 186, 189. 182 (Pent [10]), 183.
T^{10a} (Pent[11]); 187, 188 (Pent[12]), 190, 191, 193, 194, 197–200.
Vigil of the Assumption 130 Mt. *Loquente Jesu* = 171, 201, 203.
204 (Pent [13]), 207–9 (28th) Eodem die S. Johannes B. 210, 211–15.

September. Vig. Nativ. B.M. *Loquente* = 171. Nativ. *Liber generationis*, 218, 219–29 $T^{17}f.$ and *s.* 232–8 (Pent [20]).

October. 239–41.

November. 242–4, 245(Pent[21])–8, 249(called Pent[27])–252, 254, 255 (Pent[28])–9, 260(Pent[29]), 264, 265(Pent[30] Ante nat. dom.)–6 (Pent[31]), 267–72.
Incipiunt lectiones de diversis causis, 274, 273–95.
Other Votives are added in a later hand and some Gospels of the Commune among them.

CHAPTER VIII

The Vitus-4 Type and Fresh Modifications

IN contrast with the last group, which was distinguishable by having St. Vitus on June 15, this may be distinguished by its having the entry of St. Vitus on June 4. A later set of MSS. which share this characteristic will be seen at p. 187.

A

§ 1. Other distinguishing features are also clear; and the group includes a considerable number of MSS. They all derive from an archetype which was gravely defective in October and November; and which handed on to its derivatives all or many of its defects.

Apart from that easily recognizable feature, it is notable because it represents a development of the Standard series which has not yet effected the suppression of the later Sundays after Epiphany. That was to come later when it became more obvious that they were superfluous. On the other hand it does include (*a*) the augmentation of the Sundays in the summer period by additions both in June and in October, and (*b*) the adoption of a number of additions for week-days drawn from those set down in the last chapter on the schedule of Alternative Ferial Gospels. Also (*c*) a fresh Sunday is added after Epiphany by turning the Gospel *Regressus est J.* (which, as No. 16 in the Standard series, is an alternative to Theoph[2]) into a Theoph[3]. It thus becomes an extra intercalated Sunday, and throws out the numbering of the Sundays immediately following down to No. 52, which thus becomes Epiph[11]. Note also that Theoph[8] has an unusual Gospel instead of 41.

§ 2. But the most noteworthy novel feature which emerges here is the use of the Johannine set of Gospels for Thursdays in the full weeks of Lent in place of the set which figures in the Standard series. It has already been pointed out (p. 65) that, when these Thursdays became Stational Days, and accordingly Gospels were provided for them, the earliest provision made for the new days—that found in the Early series—was not the one that survived.

The set which made its way into the Standard series generally held the field. But meanwhile the Johannine set had emerged, with which we are now confronted. It presently became a keen competitor with the Standard set. Already in the last chapter we took notice of the appearance of some of this set in Bx, the Xanten Gospel-Book (p. 134); also in Qe and Ri (pp. 135, 136). Such appearance is only partial, and to some extent arises from corrections or marginal additions. Now, at this point, the emergence of the Johannine set of Gospels for the Lenten Thursdays must be taken more seriously.

The series (as is noted at p. 65) is as follows:

XL[1]v. 89 Jo. (viii. 31–47) Dicebat J. . . . . Si vos manseritis . . . . audit; or, beginning at verse 21, Ego vado.
XL[2]v. 41 Jo. (v. 30–47) Non possum . . . . credetis.
XL[3]v. 52 Jo. (vi. 27–35) Operamini . . . . non sitiet unquam.
XL[4]v. 39 Jo. (v. 17–29) Pater meus . . . . judicii.
XL[5]v. 82 Jo. (vii. 40–53) Cum audissent . . . . domum suam.

That is not the form in which it appears here in this group of MSS., but it is the commonest one. Here there is a difference in the first and third of the set. At XL[1]v nearly all of this group have a much longer Gospel taken from the long section in St. John numbered LXXXIX (viii. 21–x. 15). They begin at verse 21 *Ego vado*, thus prefixing to the usual Gospel the whole of No. **69** used at XL[2]ii and verse 30 as well. This procedure may be due to some confusion, for it seems to be peculiar to this group. Indeed, one member of the group (MD) evades it by having only verses 21–9 (like No. **69**); others corrected it by adding the usual Standard Gospel; one by substituting the proper Johannine claimant *Si vos manseritis*.

At the other place of difference (XL[3]v) the variant that is found in this group is also due to beginning the Gospel at an earlier point—at Jo. vi. 16 *Cum cognouisset* instead of Jo. vi. 27 *Operamini*: But the ending differs; for the variant ends at verse 27 *in vitam eternam*.

This variant has already been noted as occurring in Qe and Ri

(see pp. 135, 136); it also survived in the Comes TQ, and into Hereford Use.

Elsewhere the set of five Johannine Gospels is a fairly solid group, though often adopted not in whole but partially, side by side with, or as alternatives to, the Standard set.

It seems probable that the other set, which we have called 'Early', deserves that title, because it is associated with the Early series, which, alone of all the groups, includes MSS. which take us back to the stage at which there were no Gospels for Lenten Thursdays. It is not easy to say with regard to these two other sets, whether the Standard set or the Johannine was the earlier of the two. The Standard set was the more widespread; for it came into the Standard series, and profited by its popularity. But the Johannine set is solidly established, here in this group as in many books, with the Standard set either ignored or relegated to a secondary place. It seems always to have consisted only of five Gospels for the first five complete weeks of Lent, and to have made no provision for the Thursday after Ash Wednesday.[a] This Johannine set is found widely distributed in the MSS., and does not seem to belong to any special locality: but it prevails in the English Uses of Sarum, York, and Hereford.

The Thursday after Ash Wednesday, L. v, is vacant as a rule in the Earlier series and also in some MSS. of the Standard series. More usually it is included as No. **59** and thenceforward has no popular rival. But a certain hesitation about the Station sometimes shows that it is a new-comer.

Before leaving this subject it will be convenient to note a few further variants which occur occasionally and lie outside either of these two rival sets for the Thursdays.

1. There are survivals of the Early set in Hd (see p. 151) and in the Comes Vatican MS. Pal. 510 (see vol. III).
2. At XL[1]v TA has *Nolite arbitrari* = **124.**
3. At XL[2]v Hd has *Surgens* = **50.**
4. At XL[3]v Rg and Lm have *Surgens* = **50.**
5. At XL[4]v[b] Hd has *Ait ad J. quidam de turba* = **213.**
6. At XL[5]v in Lm, Ao, Verona Comes[c], is found *Factum est* = **221.**

These last are variants from the Standard set, rather than from the Johannine.

[a] One late MS. (Cal.) sets all the five a week earlier. Thus when it reaches XL[5]v it has recourse to the Gospel *Nisi manducaueritis* (often assigned to XL[5]vii) in order to fill the place. See the list as printed at p. 93.

[b] See also *Ego sum panis* in Engelberg (p. 82).

[c] See vol. III.

§ 3. We pass now to other points deserving notice in the Temporale. There is some variation within the group as to the Gospel for XL^2. The Marcan Passion has come in on XL^{6}iii; and we notice in some MSS. the entry of the custom of inserting on Pasch vii 209 Jo. (xx. 1–10) Una sabbati Maria . . . . discipuli; (p. 106) and deferring *Cum esset* **109** till the next day, $Pasch^1$.

§ 4. But more significant are the places where the MSS. of this group stand together, but are contrasted with other groups. One such place is at the Octave of Pentecost. We have already noted the variations at this point probably due to the incidence of Embertide (p. 68). We have seen cases in which the Octave Day is marked 'vacat'; as such, it had no Gospel, though subsequently *Estote misericordes* was added to fill up the gap. Correspondingly the entry Oct. Pent. (with **143**, Jo. 24 *Erat homo*) is postponed till after SS. Primus and Felician (June 9) **146**. The Earlier series has Oct. Pent. in this later position, though it has not now in the earlier place the 'vacat' direction. It probably once had it: for it has retained as 'Item alia *Estote misericordes*', which is the Gospel generally allotted to fill up the 'vacat' gap when the day ceased to be 'vacant'. The Standard series, though it has it before SS. Marcellinus and Peter (June 1) as **143**, retains traces of its having previously been in the later position in the list, because in that series St. Basilides (June 12) has collided with it, driven it out of that position and taken over its Gospel *Erat homo* instead of its own *Attendite*.

Thus is explained also the duplication of the ferias there at this point; for that follows as a result of the duplication of the Sundays, when there was a 'vacat' Sunday as well as an ordinary Oct. Pent.

This history is made clear by the situation which is found here in MSS. of this group; for they show Basilides, with its proper Gospel *Attendite*, followed by Oct. Pent. with its *Erat homo*. Here also the alternatives provided for Pent vii, besides *Estote misericordes*, are to be noted (see them below, p. 145, in the analysis).

§ 5. The addition of the needed Sundays after Pentecost had been differently carried out in different MSS. of the group. As a rule there has been added, after **143** (= Oct. Pent. = T), only three new Sundays—T^3, T^1, and T^2, but in MD they stand in the usual order thus, T^1, T^2, T^3. The need of a fourth extra Sunday here has been met by using T^{10a} as well as T^{10}: but this addition is made in differing positions. The other two additional Sundays T^{20}, T^{21}, which are usually added in October, perhaps suffer from the dislocation which in these MSS. has taken place there, and from the attempts made to make the best of it.

§ 6. It is as follows. St. Mark **239** is followed by a repetition of No. **204** for feria iv and the insertion of $T^{18}f.$ for feria vi. Some entries of November, **252–6**, have been mixed up in this early part of October; then is inserted T^{20}, which is called Ang^{3} (since at **238** a reckoning from Michaelmas has come in) and it attracts to itself the two succeeding Sundays **245** and **249** (which should be in November) with their ferias; the Vigil and Feast of SS. Simon and Jude follow, and so October ends. But the list has lost in the process two of its three Saints' days **241**, **242**; and November similarly loses all its Saints' days previous to the entries **252–6** misplaced above. When the rejoin is made, it is clumsy; for **255** is repeated (as Ang^{6}); and **256**, which should be feria iv, is turned into $Angeli^{7}$, thus making up, with **260**, called 'In adventu domini', the number of the Sundays after Pentecost to 26, i.e. $Pent^{5}$, $Apost^{7}$, $Lawr^{7}$, Ang^{7}.

§ 7. In the Sanctorale, besides the insertion of St. Vitus at June 4, the occurrence of St. Basilla is noticeable. It was recorded already at p. 108, as found in a single MS. (Zl) of the group there in question; and something was said as to the Saint. But now we must again take account of the diffusion of the cult as shown in Gospel-Books. Here the entry is a feature of the group as a whole;[a] and it seems to show that this group represents a fresh line of connexion with Rome, for it hardly could have originated elsewhere.

§ 8. In other respects, too, the Sanctorale shows early features: for example, at Candlemas we meet again the alternative given in the Earlier series (p. 5). The two Holy-days which the Standard series has in March—**53** St. Gregory and **54** The Annunciation—are not included here, just as they are also not included in the Early series; nor is St. George **113**. We are again taken back to the Early series by the entry of two Gospels for the Purification **42**, and for SS. Abdon and Sennen **181**. Other Holy-days absent are **150** Felicula, **195** Susanna, **223** Holy Cross, **235** Eustace, besides those belonging to October and November which probably suffered in the dislocation.

On the other hand, there are additions besides those already noted. A considerable series of Apostles has been admitted—St. James, St. Bartholomew, St. Matthew, SS. Simon and Jude, St. Thomas. These appear in most members of the group.

§ 9. Some variety prevails as to the use of the Alternative ferial

[a] It is found also in TL; and its occurrence there suggests that that MS. is allied to this group. See the entries in Tommasi (vol. v. 429 and ff.), which show that the MS. TL agrees with this group also in the arrangement of the Sundays, $Apost^{4-7}$.

Gospels. For example, Qd has borrowed more sparingly than the others. It also distinguishes itself by reckoning some Sundays after St. Cyprian instead of after Michaelmas.

Among peculiar Gospels note that at *LXX w.* some of the group use 49 Mk. = **34.**

An Analysis of Lf.

Incipiunt capitula lectionum euangeliorum anni circuli ad missam.

In vig. nat. d. 3 Mt. = **272.**
Item in vig. nat. d. in nocte **1.**
Item ad S. Anastasiam mane prima **2.**
Item in die nat. d. ad S. Petrum **3.** 4–8.
In dom. prima post nat. d. *Erat Joseph.* **9–11** ('In Pachimis').[a]
JANUARY. **12, 13**; Item ut supra $E^1w.$; $E^1f.$ **15, 14.**
Theoph[3] *Regressus* = **16. 17, 18**; Ibi supra $E^2s.$; **19, 24.**
Theoph[(4)] = **20.** Feria iv, 21 and $E^3f.$; **22, 23.**
Theoph[(5)] = **27. 25, 26, 28, 29, 31, 32.**
Theoph[(6)] = **33. 30, 34, 35.** Feria v, $E^4f.$; **36, 37.**
Theoph[(7)] = **38.** Feria iv, $E^2f.$; **39, 40.**
Theoph[(8)]. 217 Mt. (xxi. 23–7) Cum venisset J. in templum . . . . audiendi audiat. (Cp. $T^4w.$)
FEBRUARY. Purif, **42** and Item alia ut supra, 3 Lu. (ii. 28–33) *Accepit Symon* as in R (p. 5); **43–50.**
Theoph[(10)] = **51.** Feria iv, 173 Mt. *Interrogauerunt*, p. 93.
Theoph[(11)] = **52.**
LXX = **55.** *LXX w.f.* LX = **56.** *LX w.f.* L = **57–60.** L. vii, *Cum sero.*
Note in Lent XL[1]v *Ego vado.* XL[2] *Venit ad J. leprosus.* XL[2]v *Non possum.* XL[3]v *Cum cognouisset.* XL[3]vi begins *Venit J. in civ.* XL[4]v *Pater meus.* XL[5]v *Cum audissent.* XL[5]vii *Nisi manducaueritis.* XL[6]iii from St. Mark.
Note in Eastertide Pasch vii *Una sabbati.*
Pasch[1] *Cum esset sero* = **109** (pp. 106, 143).
APRIL as Standard; but omit **113** George: add $P^2w.$
MAY. **120–5.** $P^3w.$ **126,** $P^3f.$ Pasch[4] = **127.** $P^4w.f.$
Pasch[5] = **128. 129** has *Nihil opertum*: **130.**
May 20 Basilissa. *Simile . . . . thesauro.*
131–3 (Asc), $P^5f.$, **134–40.**
Pent v. *Conuocatis.* **141, 142** (Pent vii in xii. lect).
Item alia 136 Mk. *Sedens Jesus* (p. 125).
Item alia = $T^1s.$ Item alia ut supra *Estote misericordes* = $T^4.$

[a] Also in Amc. Qo. Cal.

JUNE. **144.**
Die iv. Nat. S. Viti *Nolite arbitrari.*
Die ix. Nat. SS. Feliciani = **146.**
Die xii. Nat. S. Basilidis *Attendite.*
Oct. Pent. = **143.**
Unde supra 153 Jo. *Pater sanctifica* (p. 110).
Feria iv = **145** = **51.** Unde supra, *Tf.*
Pent[2] = T[3]. Feria vi = *Tw.* Sabb = **148** = **153.**
Pent[3] = T[1]. **154, 155,** *T[1]wf.* Pent[4] = T[2]. *T[3]w.f.*, **156–8.**
Pent[5] = **159. 160–3** (Apost[1]).
JULY. **164–7.** Apost[2] = **168.** *T[7]w.* **169–72, 175, 173, 174, 176, 177.**
Die xxv. St. James *Nihil opertum.* **178, 179.**
Apost[4] = T[10a]: **180.** SS. Abdon and Sennen *Videte ne quis*, as well as **181.** *T[10]w.f.* Apost[5] = **182, 183** *T[9]f.*
AUGUST. **185–8** (Apost[7]) with 214 Lu. *Duo homines* (duplicate): **189–94, 198, 197, 199–204** (Lawr[1]), **205.**
Die xxiv. St. Bartholomew *Facta est contentio.* **206–10** (F. & A.), *T[12]f.*
Lawr[2] (**211**), **212, 213** with *T[13]f.*
Lawr[3] (**214**), **215,** *T[15]f.*
SEPTEMBER. **216–18, 221.** Lawr[4] (**219**), **220, 221** (again), **222.**
Lawr[5] (**224**), **225–7,** *T[16]f.*
Lawr[6] (**228**)–**232.**
(Lawr[7]): **233, 234.**
Die xxii. St. Matthew, 71 Mt. (ix. 9–13) *Cum transiret* (p. 127) **236, 237.**
Angeli[1] = **238.**
OCTOBER. **239.** Feria iv. *Exiens Jesus* see **204.**
Next follow **252–6,** misplaced from November, but between **253** and **254** is inserted *T[18]f.* (Ang[1] vi).
255 is called Ang[2] and **256** follows as Feria iv. Feria vi = *T[19]w.*
Ang[3] = T[20], *T[20]w.f.*
Ang[4] = **245** = T[22], *T[22]w.f.*
Ang[5] = **249.** *T[23]w.f.*
Vigil *Ego sum vitis vera*, and Day of SS. 'Simon the Canaanite and Jude the Zealot' *Haec mando.*
Ang[6] = **255** again. *T[24]w.* (miscalled Ebd[7]).
(NOVEMBER returns at) **257–9.**
Item in Adventu domini **260** = T[25].
261. Item ut supra *T[25]w.*
262. Item ut supra, *T[25]f.*
DECEMBER. **263–5** (Ebd iv ante nat. d.), *Adv[1]w.f.*
Ebd iii = **266.** *Adv[2]w.* Feria vi, 1 Mk. Ecce mitto = *Adv[3]f.*

Ebd ii = **267**. *Adv*^{3}*w*. Feria vi = *Adv*^{3}*s*.
Ebd i = **268**, **269**, **270**.
Die xxiii. St. Thomas *Hoc est praeceptum*. **271**.

The list of Votives is an enlarged form of the Standard list, after omitting two duplicates Nos. **279** and **281**. For the Pope's 'natale' there is given, as a third alternative, the Gospel of SS. Peter and Paul, *Venit Jesus in partes* **161**. Other additions are: In adventum episcopi. 107 Lu. (x. 1–7) *Designauit d.*, and a group of nine, like those on p. 108, inserted before the usual final group for Requiems, as follows:

In letania tempore belli *Nolite solliciti* = **275**.
In die belli. 243 Mt. (xxiv. 3–13) *Accesserunt*. Cp. **164**.
In adventu judicum. 218 Lu. *Interrogauit J. quidam*.
Contra judices male agentes. 214 Lu. *Dicebat . . . . oportet orare*.
Contra episcopos male agentes. 54 Mt. *Omnia ergo*.
Ad proficiscendum in itinere. 82 Mt. *Euntes praedicate*.
Item. 109 Lu. *Ecce ego mitto vos*.
Ad missam votivam. 136 Mk. *Sedens J. contra*.
Pro infirmo. 65 Lu. *Intrauit J. Capharnaum*.

Expliciunt capitula quatuor evangelistarum
Math. Marco.† Luca. Iohanne.

THE RELEVANT MSS.

Lf. British Museum MS. Burney 41. G-B of the 11th century, finely written and unusually large, but not decorated, as the illumination has chiefly been left undone. The capitulary comes in the middle of the preliminaries at f. 6^{v}.
ff. 142. 385×285.
The analysis given above is from this MS.

PMb. MS. 1 of the Pierpont-Morgan Library, New York, U.S.A. The Ashburnham G-B., probably from St. Denys at Paris. See James, *Catalogue of the Library*. The capitulary is at the end.
The differences from Lf are few. LXX iv has 49 Mk. = No. 34, and others of the group agree. Pasch vii and Pasch^{1} are as the Standard. Euplius **196** is included, as in most of the group.

Walt. G-B. in the Library of Mr. Henry Walters of Baltimore, U.S.A. Small in size: in contents almost exactly as PMb.
f. 1. Capitulary.

MD. Munich MS. 17011. G-B, said to come from Schäftlarn. It has been de-Romanized by the omission of Stations and other Roman features.
f. 1. Capitulary.
The points of difference from Lf are more than is usual in the group. Nativ^{1} comes before, not after 8. There is no *Ep*^{1}*f*., *Ep*^{2}*s*.

Theoph^{7} has 217 Mt. *Cum venisset* (p. 145). *LXX w.* is 49 Mk. Omit 118. At 129 is added *Simile . . . . decem.* At June 4 is *Tw.*, and no Vitus. At June 12 is no Basilides, and there is no alternative to Oct. Pent^{1}. No feria iv or Sabbato; T^{1} comes before 148 feria vi; and T^{2,3} are in their normal order. Omit 170, 171, 173. At 175 Cyriac has *Nihil opertum.* In August there is no duplication of 188. Omit 202, 206 (Genesius). At 210 is only 'Passio S. Johannis Baptistae'. After 213 omit *T^{13}f.* The dislocation in October and November is reproduced, but not exactly as Lf; some attempt at correction has been made.

The Votives are as in Lf with a few omissions: but at the end is an added section 'De cotidianis diebus' containing supplementary Gospels, probably a relic of early days when there were fewer ferias provided with Gospels of their own, and large numbers were unallotted and called 'cotidiana'. Here there are 55 Gospels taken from St. Matthew, 16 from St. Mark, 13 from St. Luke, and 15 from St. John—that is, a larger list than in Krems above (see p. 108).

Next there follow 9 Gospels 'In feriis post pascha'. Two from St. Matthew, making up together *Pasch^{1}f.* Two from St. Mark; the first, xv. 47–xvi. 6, cuts across 103 (the Easter-day Gospel xvi. 1–7); the second, xvi. 8–13 does the same, and also includes Pasch^{1} iv. Four Gospels from St. Luke—one, xxiii. 55, 56, is not used otherwise; the other three together make up *Pasch^{2}w.* Then one from St. John xx. 1–9, which was, in the later use, taken for Pasch vii.

To these are added for Vig. Asc. not 132, nor 130, but 342 Lu. (xx. 49–53) = *Pasch^{5}f.*; and for 'Feria post Ascensa domini' 40 Lu. (v. 33–5), 'Dixerunt Ph . . . . diebus': not otherwise used.

Four 'Pro tribulationibus' follow. Mt. vi. 5–8 ; vii. 7–11 ; xxi. 18–22. Mk. xi. 22–6.

Three 'Pro ubertate'. Mt. xiv. 22–33 ; Mk. iv. 35–40 ; Jo. vi. 15–21.

Seventeen 'In feriis de Adventu domini'. Five from St. Matthew; xxiv. 14, xxiv. 20, xxiv. 25, xxiv. 29, xxiv. 36. Two from St. Mark xiii. 3, xiii. 6. Six from St. Luke xxi. 5, xxi. 6, xxi. 34, xvii. 20, xvii. 26, xviii. 1. Then two from St. Matthew iii. 1 (*A^{1}w.*) and iii. 7 (*A^{3}w.*). One from St. Mark i. 1. One from St. Luke iii. 10.

The first series deals with Judgement; the second with St. John Baptist.

Three 'In feriis post natale domini'. Mt. i. 22 and iv. 12 (*Th^{1}f.*); Jo. i. 15.

'Feria post epiphania'. x. 13 (Lu. iii. 21–3), Cum baptizaretur . . . . Joseph.

'In vigilia Pentecost' not 136 but Jo. vii. 37–43. (Cp. p. 106.)

Further additions are for St. John Baptist, 1 Lu. (i. 18–25) as in Ld (above p. 139); St. Peter, 94 Lu. (ix. 18–21) (*concordia*); Confessors, 153 Mk. (xiii. 33–7) *Videte, vigilate* = *T^{25}f.*

Saints, 110 Mk. (x. 29, 30), Nemo est qui reliquerit . . . . aeternam.

Two purple leaves are inserted after the first three quires, as a title-page commemorating Bishop Anno of Freising (854–875) who ordered the G-B.

MP. Munich MS. 6215 has lost its opening pages which once contained

presumably a similar capitulary: but now only the latter part survives, beginning at the section 'In feriis post pascha', going to the end of the list as in MD.; and ending with the Colophon—

'Expliciunt capitula quatuor euangeliorum Matthaei
Marci Lucae et Johannis.'

Then follow the four Gospels with their prologues: ff. 183. 305×240.

Po. Paris, Bibl. Ntle. MS. Latin 11957. G-B from Corbie, with, at f. 5^{v}, a list of relics there.

f. 6. Capitulary. ff. 170. 320×205.

The differences from Lf are few. The Roman Stations are often included. The Standard set is added later for the Thursdays in Lent. At XL^{6}iii, the Standard is followed, not Lf; also at Pasch vii and Pasch^{1}. At **129** instead of the rubric **283** is given. Omit **175**. Add **196**.

Qa. Paris, Bibl. Ntle. MS. Latin 323. G-B with much illumination.

f. 188^{v}. Capitulary.

Nos **14**, **15** are in their usual order; **16** is 'Item alia' and not turned into an intercalated Sunday. No. **41** is as the Standard. *LXX w.* is 49 Mk. = **34**. At the Lenten Thursdays the Standard series is added in text or margin. At **97** the Station is given at St. Praxedis. At **129***a* the Gospel is as in the Standard. At **159** the Sunday is misnamed Apost^{1}. At **175** is added *Nihil opertum.* Add **196**. At **222** the mention of Holy Cross is inserted, but without any Gospel. The dislocation is partly repaired by adding (after **257**) Caesarius, **242**, and The Four Crowned, **243** (on Nov. 7), and Theodore, **244**.

Qd. Paris, Bibl. Ntle. MS. Latin 273. G-B lacking the closing part of St. John.

f. 2^{v}. Capitulary. ff. 165.

The heading lacks the words 'ad missas'. There is no *Epiph^{2}s.* At XL^{2} is *Egressus* = **65**. After **142** omit *Surgens.* Omit also **160**, **175**, and St. James; No. **181** stands alone. *T*^{10a} is inserted at a later point. Note at **201** 'In deposicione S. Mariae'. Omit **205**, St. Bartholomew, **206**, **209**; the Fridays after T$^{12, 13, 14}$.

At **210** add 'Depositio et Decollatio S. Johannis Baptistae'. At **222** add Holy Cross. **228** is Cypr^{1}, **232** is Cypr^{2}, **238** is Cypr^{3}. Then begins the dislocation, and in the numbering of the remaining Sundays as in other respects there is agreement with Lf.

Amc. Amiens MS. 26. Has an incomplete capitulary of poor quality: the list does not extend beyond August.

f. 97. Capitulary. 'Incipiunt capitula lection' euangl de anni circulo ad missas'.

It has a good number of the Stations, including 'Ad S. Praxedem' at **97** = XL^{6}ii. The Lenten Thursdays follow the Standard series, not the Johannine. Pasch vii and Pasch^{1} follow the Standard. Omit **180**, **185**. Add **196**.

Bint. The *Calendarium* printed in Binterim, *Denkwürdigkeiten*, vol. vii, p. 66, is taken from a G-B which long was a treasure of the Abbey of Munsterbilsen in the diocese of Liége. The capitulary itself is not printed: the Calendar gives merely the names and dates of all the days for which Gospels are scheduled.

It belongs clearly to this group, though the lack of detail makes a close comparison of details impossible.

The Stations are fairly completely noted. A feria v is mentioned between **166** and **167**. The Saints' days are as in Lf with the addition of Euplius. A few of the new ferias that are in Lf are not here: but two fresh ones are here between **238** and **239** and the dislocation in October is only partly shown.

S. Salzburg Stiftsbliothek St. Peter, MS. a. X. 6, from the table in Swarzenski, *Denkmäler*, vol. 2, p. 183, col. ii.

ff. 1–14^{v}. Capitulary.

There is an Octave for the Epiphany with *Venit Jesus* = *Epiph*^{1}*w*. There is no intercalated Sunday at 16; but **27** is called Theoph^{5}, as if there had been one. No *Epiph*^{2}*s*. After LXX only feria vi. At XL^{1}v is *Si vos manseritis*. Pasch vii and Pasch^{1} follow the Standard. After **142** there is no *Surgens*, but *Pater sanctifica* is moved up from following **143** into this place. *T*^{2} and *T*^{3}*w.f.* are put before **154**. Add **196**. At **206** Genesius has *Videte ne quis*; then come **208**, **209**, SS. Felix and Adauctus with *Nihil opertum* and the Decollation given separately with *Misit Herodes*. In place of **221** is 193 Mt. *Accedens* = **173**. A considerable attempt has been made to rectify the dislocated portion; but without great success.

B

Among capitularies of the 'Vitus-4' type mention must be made of a small group of MSS. which, while exhibiting the distinguishing 'Vitus-4' feature, differs in some important respects from the group just discussed. For some reasons it would have been more logical to treat this group as the norm and the other as the exception; and notably for the reason that the dislocation characteristic of the other group is not found in this one, which proceeds normally and regularly without dislocation.

But the dislocated form seems (to judge by the MSS. under consideration) to have had a wide dissemination as compared with the undislocated form. The number of MSS. under observation is actually 10 dislocated as against 3 normal. So the dislocated form has been first described (as VIII A) and the undislocated appears now as subordinate, and called VIII B.

The description of the two MSS. Hd and La which follows has reference to the analysis of Lf given in the first half of this

chapter; and it notes variations therefrom. The third MS. of the group (Qd) is only a fragment, extending down to **48** St. Valentine.

§ 1. The title is 'Capitulatio Evangeliorum', which La has at the 'incipit' and Hd has as the head-line.

The mass of Christmas Eve **272** has not been transferred to the beginning; the list opens thus:

In vigilia domini de nocte **1**. Mane prima **2**.
In die natalis d. **3**.

The description is unusual, and marks the distinctive character of this group.

§ 2. At the octave of Christmas instead of **8** is an enlarged form of **2+8**. 3 Lu. (ii. 15–21) 'Pastores loquebantur . . . . conciperetur'. La adds the Station 'ad S. Mariam ad martyres'.

§ 3. After **10** La inserts *Venit Jesus* for the Octave of the Epiphany. Then (except that Prisca comes early and Vincent comes late, and is preceded as well as followed by **34**), all is like the Standard down to **35**. Thenceforward it is like the analysis (Lf) up till LXX,[a] except that there is no alternative provided at Candlemas.

§ 4. In Lent these two MSS. differ from the analysis and from one another. Hd preserves the Thursday Gospels of the 'Earlier series' at XL^{1}v, XL^{3}v, and XL^{5}v—a rare feature. The Gospel of XL^{2} is 173 Mt. *Interrogauerunt*, which seems also to link it with the Earlier series (p. 66).

La agrees at XL^{1}v, but adds also the Standard Gospel. At XL^{2}v both have the Standard Gospel, but Hd adds in the margin 72 Mk. *Surgens Jesus* = **50**. The rest of these Thursday Gospels in La are also those of the Standard.

The remaining Gospel (XL^{4}v) in Hd is peculiar, being *Ait ad J.* the same as **213**.

There is another peculiar Gospel in Hd at XL^{5}vii.

212 Mt. (xxi. 14–22) Accesserunt ad J. caeci . . . . accipietis.

§ 5. In Holy Week, unlike the analysis and La, Hc has no Marcan Passion on the Tuesday; the second half of the Johannine Passion is set down for the Tuesday, and the first half for the Thursday, as in some of the early types (p. 67, Type D).

§ 6. At the end of Easter-week these two MSS. take divergent lines. Hd follows the Standard, and La the new custom (p. 143). Both add as an alternative for Low Sunday:

336 Lu. (xxiv. 1–9) Una sabbati valde . . . . ceteris omnibus.
(Compare *Pasch^{2}w*.)

[a] La has the Station here, but not the subsequent ones.

Hd, which has not had the parallel passage *Una Sabbati Maria* (209 Jo.) at Pasch vii, adds it here as another alternative.

§ 7. April agrees with the analysis, except that La has St. George (**113**), and in both MSS. the Litania maior is found not here but in May later on, immediately before the Ascension.[a]

§ 8. In May there are various omissions: **126** St. Pancras. **129** Dedicatio. May 20, no Basilissa. At Asc^{1}vi there is added (*l.h.*) $P^{6}f.$ = No. **122** of the Standard series.

§ 9. In Whit-week there is much confusion: both MSS. make a double provision, allowing both for the observance of the Ember days in this week and also for its non-observance here. Besides the Standard series **140, 141, 142** there is provided in Hd:

Feria iv mensis quarti, 93 Lu.(= **145**, T iv).
Feria vi mensis quarti, 85 Lu. (= **148**, T vii).
Feria vii, 55 Lu. (= T^{4}.)
Item alium in duodecim lectionum. 136 Mk. (xii. 41–4) *Sedens J. contra gazophylacium* (p. 108).

In La 93 Lu. is given for Pent v followed by **141, 142**, and then come the Ember Friday and Saturday as in Hd. But the situation is further complicated by two interlineations in Hd, viz:

Feria v. *Conuocatis duodecim* = Pent v, as is usual.
Feria vii. 153 Jo. (xvii. 11–20) Respiciens J. . . . . Pater sancte . . . . eorum in me.

This second interlineation is found also (in a different form) in the text after Oct. Pent. thus: (Cp. p. 110.)

Item alium. 153 Jo. (xvii. 17–xviii. 1) Dixit . . . . Pater santifica eos . . . . discipuli eius.

§ 10. The order in June is unusual: after Oct. Pent. **143** and the above alternative come **145, 144**. 'S. Vi(cen)ti.'[b] **146, 149, 148–54, 155**. Then this group of Saints is followed by the four intercalated weeks, which are peculiar.

For Pent^{2} is given 120 Mk. (xi. 15–25) Cum introisset . . . . peccata vestra. With *Tw.* for feria vi and $T^{2}f.$ for feria vii.
Then Pent^{3} = T^{4} with *Tw.* for feria iv, and $T^{1}f.$ for feria vi.
Pent^{4} has 66 Jo. (vi. 53–69) Nisi manducaueritis . . . . dei vivi. with $T^{3}w.$ and *f.*
Pent^{5} 8 Lu. (iii. 7–18) *Dicebat Johannes ad turbas* = $Adv^{1}f.$ Then follows **159** which has preserved its old name *Ebd i. ante nat. apostolorum.*

§ 11. In July S. Praxed **176** is omitted. There is no interpola-

[a] See vol. I, pp. 98, 99; and *D.A.C.L.* ix. 1540; *Litanie*, x. 1740 *Marc.*
[b] So Hd; but La has S. Viti.

tion of T^{10a} here as in Lf; but Apost[4] is placed after **181** SS. Abdon and Sennes, and it has **182** for its Gospel, not T^{10a}; in both these respects it is followed by **183** for feria iv and $T^{10}f.$ (instead of $T^{9}f.$) for feria vi. Then comes **184** as Apost[5], not as Apost[6] as in Lf.

§ 12. In August St. Peter's Chains **185** is omitted: **188** is called Apost[6], not Apost[7]; but the divergence in numbering ends then, for **204** is in both reckonings called Lawr[1]. **188** is followed by **189–94, 198, 200, 197, 199, 201–5,** and Bartholomew. Genesius **206** is omitted. After **207–9** comes 'Item eodem die Nat. S. Johannis Baptistae' with **210**: then $T^{12}f.$[a] Lawr[2] has not **211** (T^{13}), but 118 Lu. In ipsa hora exultauit (T^{13a}) (p. 115) in Hd; though La has **211**. Neither MS. adds $T^{13}f.$ like Lf.

§ 13. September shows no divergence from the analysis of Lf, except that **224** is called Cypr[1], not Lawr[5]; and the numbering continues so up to Advent, unlike Lf which from **238** onwards reckons the Sundays 'post S. Angeli'.

§ 14. October is free of the dislocation found in Lf, and contains only the following **239** (S. Mark); Cypr[4] iv = **204** and $T^{18}f.$, as in Lf: **240** (St. Callistus); **245** (as Cypr[5]); SS. Simon and Jude. This seems to be the scheme as it was before dislocation took place, rather than a correction made subsequently: for the hand of a corrector would hardly have spared the very anomalous use of No. **204** set down here for feria iv.

§ 15. In November, which in Lf was chaotic, the differences of Hd and La from the Standard series are few, apart from the naming of the Sundays. Cypr[5] (**245**) having been placed in October, there is no Sunday in November till **249**, which comes in its usual place, as Cypr[6], followed by $T^{23}w.$ and $f.$ Then **250–8** come as usual, except that **252**, the alternative for St. Felicitas, is, as so often, omitted. At this point, between the Vigil of St. Andrew and the feast, Hd places T^{21} *Erat q. regulus*, and names it Cypr[8].

After the feast (**259**) comes in both MSS. 236 Lu. = T^{10a}, which Lf used as Apost[4]; but here it is assigned to feria vi. Then **260** naturally is Ebd ix in Hd, but Ebd viii in La: and the month ends with **261** and **262**, as usual.

§ 16. In December we revert to the analysis of Lf as the standard of comparison. Only in its earlier and its final items does this pair of MSS. show any difference. After **263** (Lucy) is inserted:

Feria vii. 81 Mt. (x. 5–8) Misit J. duodecim . . . . gratis date.

[a] La has SS. Felix and Adauctus with Elisha and no gospel: then 'Item eodem die Decoll.' with **210**.

instead of **264**. And after **265** (Nativ^{-4}) La has *Adv*^{1} *w* and both MSS. have:

Feria vi. 77 Mk.[a] Exierunt Pharisaei = **167**.

At the end St. Thomas follows **271** and the list ends with **272**, Vigilia domini. La has the colophon *Explicit capitulatio evangeliorum* and has no Votive list.

Hd heads the Votive list with *Incipiunt capitula evangeliorum necessarie*. The opening entries are **273–5**; In die belli, 243 Mt. as in Lf; **276, 278, 283, 285, 287, 288**: then follow thirteen more entries, but the MS. is too much damaged to show clearly what they were.

Hd. London, British Museum MS. Harl. 2823. G-B of the latter part of the 9th century. See *A.L.M.*, pp. 29, 30.
The end is much damaged. The MS. was later at Chartres.
f. 139^{v}. Capitulary. ff. 150. 242×156.

La. London, British Museum MS. Add. 34890. A Winchester G-B of the early 11th century, belonging to the type of the Ethelwold MSS. There is added at the end on a separate quire (ff. 158–61) the letter from Fulco Abp. of Reims to King Alfred commending Grimbald of St. Bertin, who came to England *c.* 893 to inaugurate Newminster Abbey.
See Warner, *Illuminated MSS.*, pl. 9; Herbert, 131; Millar, 74.
f. 145^{v}. Capitulatio Euangeliorum. ff. 161. 320×240.

Qh. Paris, Bibl. Ntle. MS. 17970. A French G-B. At f. 224^{v} is the opening of a Capitulary down as far as St. Valentine 48. It is shown to belong to this group by the first three entries and by having after 35 *Epiph*^{4}*f.* called feria v.

C

Qq. Paris Bibl. Ntle. 9391. G-B with an ivory plaque, and therefore exhibited among the 'Médailles' in the Bibl. Ntle.
f. 150^{v}. 'Incipit capitulare euang. de circulo anni.'
f. 151. In vig. Nat. Dom. **272**, &c.

This G-B is placed here because it also has Vitus-4. In other respects it has little of its peculiarities in common with those in VIII A and VIII B except that the Votives are like Lf (p. 147).

Its chief characteristics are (*a*) the rejection of most of the ferias of the Standard list, except in January, where the Saturdays, however, have disappeared. In February the Sundays are omitted also. In Eastertide there is nothing to take their place; but from

[a] Called 33 Mk. in Hd.

Pent vii onwards there is a sparing use of the Alternative series of ferias in filling up the gaps.

(*b*) The addition of the new Sundays in June and October with their ferias.

(*c*) In Lent the Johannine set of Gospels for Thursdays: the Marcan Passion.

(*d*) Changes in the Saints' days are: (i) The combining of Fabian and Sebastian **25, 26**: the disunion of Felix and Adauctus from **210**. (ii) The addition of St. Mark at Apr. 25 after **113** with 109 Mk. (x. 25–30) Facilius est camelum . . . . vitam aeternam: the Invention of the Cross May 3 *Erat homo*: Vitus June 4; St. Felicitas at Aug. 1; St. Bartholomew, Matthew, Luke, Simon and Jude; All Saints, St. Thomas. (iii) The omission of **126** Pancras, **129** Dedication, besides **150, 170,** and **171, 175, 195, 196, 202, 235, 241**; Chrysanthus and Daria, **253, 254, 257**. These latter omissions in November may be part of a general disorder which has invaded the month.

(*e*) After **156** is added 'Natale S. Joh. Bapt. ad primam missam' (see p. 139). 1 Lu. *Dixit Zacharias*.

(*f*) At T^{24} vi is the unusual Gospel 218 Mt. *Homo q. habebat* (see p. 127).

(*g*) The Votives are those of the Standard with some omissions and additions.

The set is that given earlier in this chapter (p. 147), but without the first and seventh of the group of nine there mentioned.

D

Another Vitus-4 MS. is Qn.

Qn. Paris Bibl. Ntle. 9394. A fine specimen of G-B, probably from Metz. The capitulary occupies the first 8 ff.

It has moved farther on the road of development.

(1) It has surrendered the entries after the week of $Theoph^5$ = **33**. Previously it had made **16** into $Theoph^3$ and altered the subsequent Sundays consequentially. $Theoph^5$ iv has 140 Mt. *Accesserunt* = $T^{19}w$.: then come **34, 36**.

(2) The Sanctorale of Jan.–March follows, including various additions—Cath. Petri **161**, Matthias **46**, and Benedict **162**.

(3) No ferias are added for LXX or LX. The Lenten Thursdays are Johannine.

(4) In Eastertide there are no additional ferias. Note St. Mark, *Ponite* = **244**: in May, Inv. of H. Cross = **223**. Pent vii is *Surgens*.

(5) The rest of the year differs considerably from the analysis of Lf above; so it needs to be described in full. It makes great use of the Alternative ferias.

June. **144**, *Tw*. Die iv. Vitus *Nolite arbitrari*. **146**, *Tf*. Basilides, *Attendite*: $T^{1}w.f.$ T^{2} with $T^{2}w.f.s.$ T^{3} **154**, **155**, $T^{3}w.f.$, T^{4} **156–8**. Pent^{6} (**159**), **160**, **161**, **162** (Item celebratio S. Pauli); Apost^{1} (**163**).

July. **164–71**, $T^{7}w.f.$ **174**, **176**, **177**, James. $T^{8}w.$ and **178** (feria iv), **180–2** (Apost^{4}), $T^{9}w.f.$ T^{10}.

August. **185** and Eodem die Nat. SS. vii fratrum with **252**; **186** $T^{10}w.f.$ **189–94**, **197–201**, Lawr^{1} (**204**), **205**, Bartholomew. **206**, $T^{12}w.$, **208**, **209**. Eodem die Decoll. with **210**, $T^{12}f.$ Felix and Adauctus, *Nihil opertum*. Lawr^{2} (**211**), **212**, **213**. Lawr^{3} (**214**), $T^{14}w.$

September. **216–21**, **223**, Lawr^{5} (altered, with **224**), **225**, **226**, with feria iv. $T^{16}f.$ Lawr^{6} (**228**), **229**, $T^{17}f.s.$ Lawr^{7} (**232**). St. Matthew and Vigil = **227**, and Day, *Cum transiret*. $T^{18}w.f.$ **236**, **237**. Angeli^{1} (**238**). $T^{19}w.f.$ Ang^{2} = T^{20}.

(6) The dislocation, noted above, is not found here: but all is orderly to the end.

October. **239**. $T^{20}w.$ with $T^{21}f.$

Ang^{3} = T^{21}. **240** corrected to $T^{21}w.$ and *f*.

Ang^{4} (**245**), $T^{22}w.f.$

SS. Simon and Jude, Vigil and Day.

Vigil of All SS. 151 Lu. (xii. 32–4) Nolite timere . . . . erit.

November. Celebratio Omnium SS. *Nisi granum*.

Ang^{5} (**249**), $T^{23}w.f.$, **243**, **244**.

Ang^{6} (**255**), **246**, **247**, $T^{24}w.$

Feria vi. 218 Mt. (xxi. 28–) *Homo q. habebat* (p. 127).

250–2. Die xxix. Saturninus, Chrysanthus and Maurus **257**.

Advent (**260**), $T^{24}w.f.$, **258**, **259**.

Nativ^{-4} (**265**), **263**, $Adv^{1}w.f.$

Nativ^{-3} (**266**), $Adv^{2}w.f.$

Nativ^{-2} (**267**), $Adv^{3}w.f.$

Nativ^{-1} (**268**), **269** Thomas, *Hoc est praeceptum*, **270**, **271**.

(7) The Votives are like the Standard (**273–86**, **288–95**) and there is no Commune.

CHAPTER IX

Divergence in the Martina Group

SO far it has been possible to set out the early forms of the Roman Gospel-list and to trace some developments, notably (1) the provision for the Thursdays in Lent, (2) for additional Sundays needed in the summer and autumn (T^{1-4}; $T^{20, 21}$), and (3) the exclusion of those that were superfluous in the spring ($Theoph^{6-10}$); (4) the rise of an alternative set of ferias, supplementing and superseding the earlier set, and (5) the rise of a Commune Sanctorum. Simultaneously we have noted changes on a smaller scale in the festivals and in the Votives.

We have reached a turning-point; for what remains to be described is the course of disintegration by which the old Roman Gospel-list, as a homogeneous document, was broken up and lost its identity, becoming the parent of an immense family of later Gospel-books, Gospel-series, lectionaries, Comes-books, and the like.

The chief further change to be noted is the separation of the Sanctorale from the Temporale; for it was that which finally broke up the form of the traditional capitulary.

In this chapter an account is to be given of some chief groups of MSS. representing the later development of the Standard-Martina type.

A

The first of these groups consists of five English MSS. (Lb, Lc, J, T, K), all of a similar and rather late date. They provide not only for the late feast of All Saints, but also for the vigil of the feast, which was of later origin still. One (Lb) hails from Christchurch, Canterbury; another (Lc) from Bury St. Edmunds; the provenance of the other two is not so clear, but T has all the appearance of a Winchester book.

King Cnut is perhaps connected with all of them. In Lb his name appears through the entry of it, with that of his brother Harold, on the roll of the fraternity of the monastery; and this entry is followed by his charter given to the Archbishop Lyfing and the monastery (*c.* 1017).

In Lc a charter of his is recorded among documents belonging to Bury, where he was the rebuilder of the church. These documents are indeed of a later date, and form part of an appendix to the Gospel-book; but the book itself, like the previous one, Lb, may well be of the early part of the eleventh century.

The other two MSS. provide no such means of identification,

but the group itself is highly individual; and its common peculiarities imply a common origin. So the guess may be hazarded that possibly the other two books, J and T, represent gifts of Cnut—to Winchester, and to some other great English monastery in which the King was specially interested.

The most distinguishing feature of this group of MSS. lies in the fact that they all suffer from a gap in August and September, extending from **211** Laur[1] to **227** Laur[5]iv. In one of the four the gap has been remedied by the insertion of entries to make good the omitted section; but they were imported from an alien source, which followed the ferias of the Standard series and not, as these MSS. otherwise do, the ferias of the Alternative series. Also, besides this tell-tale feature, the inserted portion is in some other respects unusual.

This common defect indicates the existence of such a defect in some archetype from which they all ultimately derive. But the differences that exist between the four MSS. show that they are not all four of them immediate copies of the same original, nor yet copied any one from another.

One point of difference is of special interest, since it throws light on the ultimate source from which they derive. This relates to certain entries which are made in capitals. The feasts so distinguished are seven in Lc—St. Peter, St. Paul, the Assumption, St. Matthew, SS. Cosmas and Damian, St. Martin, St. Andrew. No other book has so many as this; but St. Martin's entry has capitals in Lb and T, and a single capital in J; while St. Andrew's entry has capitals for the Vigil in Lb.

This evidence points to Tours as the ultimate source from which they all come.

Another conspicuous difference is observable in J; for this G-B has a long heading written in gold capitals prefixed to the list, unlike any of the others. It is probably an original effort of the scribe of this MS. Similarly T has a colophon which is not in the other MSS. Apart from these, the differences are inconspicuous, though there are plenty of them in matters of small detail, such as dates, references, miswritings, variations of the common form or of the framework of the list, and so forth. Besides in these places Lb has blundered by compressing two entries—at XL[6]iii and iv, at **193**, **194**, and at SS. Chrysanthus Maurus and Daria (Nov. 29); but the other MSS. have the full text correctly.

In general this group follows the line of the Standard-Martina series; it makes additions and omissions, but without losing the

general plan. Its main characteristics shall be first described, and then an analysis of all the contents of Lb will be added.

§ 1. The Christmas entries begin with **272** 'de nona'. After **8** comes Martina; and, as is usual in a Martina series, there is provision for days after Epiphany. Here, however, only one of the usual three such days is given, followed by the two ferias of the alternative series, E^2 *w.* and *f.*

§ 2. Again we meet with the curtailment of the Sundays after Epiphany; but there is an interpolated week, as above (p. 140) to be taken into account, and by way of compensation the usual sixth week is omitted. So February begins with **41** Theoph^7; and there are no more of such Sundays retained; Theoph$^{8, 9, 10}$ are omitted. The ferias meanwhile are from the Standard series, supplemented from the Alternative series; at some points both alternatives are entered. Here begins also a notable feature of this group, *viz.* its use of 'peculiar' Gospels for ferias, and especially its method of equipping the Saturdays with Gospels. The details of this are clearly shown in the analysis following. Sometimes what is added is the parallel passage from another Gospel [see L. ii], which is technically called 'Concordia'.

§ 3. In Lent both alternatives are given for the Thursdays. In Eastertide the Alternative Ferias are fully used. The 'Litania Maior' is transferred to May and the Tuesday Rogation is added to it; **130** vanishes.

§ 4. In Whit-week the Gospels are for the days of the week, since the Ember-days are not kept till the week of Pent^3.

§ 5. In the period after Trinity there is an extra Sunday and week added at the end, making 26 in all reckoned as 'after Pentecost' before reaching **260,** which is called 'Ebd. v ante nat. domini'. The Alternative ferias are fully used, and the Saturdays have Gospels.

§ 6. In Advent they are also used; and there again peculiar Gospels are used also for the Saturdays and for some other days.

§ 7. The set of Saints' days is mainly that of the Standard-Martina type. At June 12 Basilides is omitted (**149**) and the day is given to SS. Cyrinus Nabor and Nazarius as in the Early 'Gelasianum'.

At July 10 the second Gospel (**170**) of the Seven Brothers is omitted.

At Aug. 1 Felicitas is added, doubtless to represent the Machabees.

At Aug. 6 Sixtus is treated separately from his deacons Felicissimus and Agapitus—as in the old 'Depositio Martyrum'.

At Oct. 25 SS. Chrysanthus and Daria disappear, to go to November 29; but they are not there joined with St. Saturninus (as they are at p. 127).

Among later feasts we note St. Bartholomew, St. Matthew with Vigil, St. Luke, All Saints with Vigil; but not SS. Simon and Jude or St. Thomas.

§ 8. There are no Votives.

Analysis of Lb.

The MS. has no heading[a] but begins with the following unusual form:

In primis in vig. nat. domini de nona **272**.
Item in nocte **1**.
Item ad S. Anastasiam **2**.
Item ad S. Petrum **3**.

followed by **4–6**, Nativ[1]. **7, 8**, Martina. **9–11** (Theoph[1]).

JANUARY. After **12, 13** comes Theoph i. 3 Mk. *Fuit Johannes*: followed by Item aliud post Theoph. E^1w.; and for feria vi E^1f., and then **14**.

15 (Theoph[2]): **16** as feria iv; **17** as 'Item evangelium'; **18, 19**.

24 (Prisca). Then **16** again, as Theoph[3] with **22** for feria iv and E^3f.

20 (as Theoph[4]) with **21–3**; and, as an alternative for feria vii, 'Item aliud' 26 Mk. (iii. 6–15) Exeuntes autem statim Pharisaei . . . . daemonia.

25, 26, 27 (as Theoph[5]), **28**. Then both **29** and E^4w.: **31** and E^4f.: **32** and E^4s.

33 (as Theoph[6]) with Item aliud **34**; and also Item aliud 110 Mt. *Respondens J*. . . . . *Confiteor* = T^5w.

35–7. **30** (Vincent).

FEBRUARY. **42, 41** (Theoph[7]), **43, 44**.

Feria vi. 83 Lu. (viii. 22–5) *Factum est in una* = 273. **48** (Valentine).

MARCH. **53, 54** (Annuntiatio S. Marie).

Dom. in LXX. **55** with *LXX w.* and *f.*

Dom. ii in LX ad S. Paulum **56** with *LX w.* and *f.*

In quinquagesima die dominica **57**.

Feria ii. 116 Mk. (x. 46–52) Egrediente Jesu . . . . in via. (Concordia.) **58–60**. L vii. *Cum sero.*

In Lent some of the Stations are given; and for the Thursdays both the Standard series and the Johannine alternatives.

[a] But see at p. 163 the title prefixed in MS. J.

Note XL^{2} 'die dominica vacat'. 21 Mk. Egressus est (= **40**) . . . . penitentiam.

XL^{5}vii. Sabbato 75 Jo. (vi. 70–vii. 1) *Nonne ego vos* (p. 93). Item aliud 152 Jo. (xvi. 31–xvii. 3) Respondens J. Modo creditis . . . . J. Christum.

96–8 (with the Marcan Passion as an alternative). **99, 100** (Cena domini), **101, 102.**

EASTER. **103–9** Sabbato, with 'Item aliud' 209 Jo. *Una Sabbati.* **110** (Oct Pasch).

APRIL. **111–13.** $P^{1}w.$ and *f.*, **117,** $P^{1}s.$

119 (Pasch^{2}). $P^{2}w.$ and *f.*

MAY. **120, 121.** Then **116** as 'Sabbato'.

123 (Pasch^{3})–**6.** $P^{3}w.$ and *f.*: and also Sabbato. 23 Mk. (ii. 18–22) Erant discipuli . . . . mitti debet.

127 (Pasch^{4}) with $P^{4}w.$ and *f.* **129**; and also **118** as 'Sabbato'.

128 (Ebd v ante Ascensionem d.) followed by **114** Litania maior and 'Item aliud', feria iii. 124 Mk. (Respondens . . . . Habete f. (= $T^{22}w.$).

129bis, **132, 133** (Ascens). $P^{5}f.$

134 (Pasch^{6})[a] with **135** and $P^{6}f.$ **131, 136.**

137 (Pent) **140.** Pent v. *Conuocatis*, **141.**

Feria vii. 26 Lu. *Surgens J. de synagoga* = **19.**

JUNE. **143** (Oct Pent).

Eodem die aliud. 153 Jo. (xvii. 17–xviii. 1) Respiciens . . . . Pater sanctifica . . . . discipuli eius.[b]

Then $Tw.$ and *f.* with

Sabbato 150 Lu. (xii. 22–31) Nolite solliciti . . . . vobis. Cp. **275.**

T^{1} (Pent^{2}) **144, 146.** $T^{1}w.$ and *f.*, with Sabbato 81 Mt. (x. 5–8) *Misit J. duodecim.*

T^{2} (Pent^{3}). SS. Cyricus Nabor and Nazarius *Sint lumbi.*

Feria iv mensis quarti ad S. Mariam **145** = **151.**

Feria vi **148** = **153.**

Sabbato in xii lect. **142.**

T^{3} (Pent^{4}) with $T^{3}w.$ and *f.* **154.**

T^{4} (Pent^{5}) with $T^{4}w.$ and *f.* **155–8.**

159 (Pent^{6}) with $T^{5}w.$ and *f.*

Die xxviii. transl. corporis b. Leonis pont. *Homo q. peregre.* **160–2.**

JULY. **163** (Pent^{7}) **164–7** with Sabbato = $T^{5}f.$

168 (Pent^{8}) **169, 171.** $T^{7}w.$ and *f.* with Sabbato = **172.**

174 (Pent^{9}) **176, 177.** $T^{8}w.$ and *f.* with Sabbato 193 Mt.

[a] Asc^{1} in Lc, J, T. [b] Cp. p. 146.

(xix. 16–29) Ecce unus accedens . . . . possidebit (cp. **173**). **180, 181.**

182 (Pent[10]) $T^{9}w.$ and *f.* and Sabbato *Cum egressus* = **178.**

T^{10a} (Pent[11]).

AUGUST. **185** with **252** 'Eodem die ad S. Felicitatem'. **186.** $T^{10}w.$ and *f.* with Sabbato 161 Lu. (xii. 54–9) Cum videritis nubem . . . . reddas.

188 (Pent[12]) S. Sixtus *Vos estis sal.* Eodem die SS. Fel. et Agap. **189, 190–4.** $T^{11}w.$ and *f.* with Sabbato 12 Mk. (i. 21–8) Ingrediente J. . . . . Galileae. **198, 200, 201, 203.**

204 (Pent [13]) $T^{12}w.$ and *f.* **205** and Sabbato. 76 Mt. *Circuibat J.* = **291.**

St. Bartholomew. *Facta est contentio*=**177**; **208, 210** (Decoll) **209.**

* * * * * * *

227 Pent[17] iv. $T^{16}f.$ with Sabbato 127 Mk. (xi. 27–33) Venit J. Hierosolymam . . . . faciam.

228 (Pent[18]) **229, 230.** $T^{17}s.$

232 (Pent[19]) Item aliud 224 Mt. (xxii. 34–xxiii. 12) Accesserunt ad J. . . . . exaltabitur. Vigil Matthew *Cum transiret.* Day *Dixit Simon P.* = **162.** $T^{18}w.$ and *f.* with Sabbato. 246 Lu. (xx. 46–xxi. 4) Attendite a scribis . . . . misit. **236, 237.**

OCTOBER. **239.**

238 (Pent[20]) **240.** $T^{19}w.$ and *f.* with Sabbato 20 Mk. (ii. 1–12) Intrauit J. . . . . vidimus.

T^{20} (Pent[21]) with $T^{20}w.$ and *f.*: St. Luke *Vigilate*, and Sabbato 247 Mt. (xxiv. 15–28) Interrogatus J. a discipulis . . . . aquilae.

T^{21} (Pent[22]) with $T^{21}w.$ and *f.*, also Sabbato 65 Lu. (vii. 1–10) Intrauit J. Capharn. . . . . sanum.

In Vig. Omnium SS. *Videns J. turbas* = **169.**

NOVEMBER. In Nat. Omnium SS. *Descendens J.* = **243.**

Eodem die **242, 243, 244.**

245 (Pent[23]) **246, 247.** $T^{22}w.$ and *f.*, with Sabbato. 130 Mk. (xii. 13–17) Miserunt ad J. . . . . dei deo.

249 (Pent [24]) **250–2, 254.**

In nat. SS. Crisanti Mauri et Dariae. *Videte ne quis.* $T^{23}w.$ and *f.* with Sabbato. 242 Lu. (xx. 19–26) Miserunt principes . . . . tacuerunt.

255 (Pent[25]) **256** and $T^{24}f.$ with

Sabbato. 49 Mk. *Cum ascendisset J.* . . . . . = **34.**

Pent[26]. 75 Mt. (ix. 27–35 ?) Transeunte Jesu . . . . multi secuti sunt eum (Cp. $T^{12}w.$).

Feria iv. 218 Lu. (xviii. 18–22) Interrogauit Jesum . . . . veni sequere me.

Feria vi. 167 Lu. (xiii. 18–21). Dicebat . . . Cui simile . . . . totum.

Sabbato. 134 Mt. (xiii. 16–23). Vestri autem beati . . . . tricesimum.

257–9, 260 (Ebd v ante nat. d.). *T*[25]*w*. and *f*. Sabbato. 256 Mt. (xxiv. 27–43). Sicut fulgur . . . . uenturus sit.

DECEMBER. **263.**

265 (Ebd iv) with *A*[1]*w*. and *f*. and Sabbato = **264.**

266 (Ebd iii) with *A*[2]*w*. and *f*. and Sabbato. 89 Mk. (ix. 11–16). Interrogabant Jesum . . . . conquiritis.

267 (Ebd ii).

Feria iv. 3 Mk. (i. 4–8). Fuit Johannes . . . . sp. sancto.

—— vi. 6 Jo. (i. 15–18). *Johannes testimonium* = *Adv.*[2]*s.*

Sabbato. 232 Lu. (xix. 29–38). Factum est cum approp. . . . . in excelsis.

268 (Ebd i) **269–72** (*again*).

THE RELEVANT MSS.

Lb. London, British Museum, MS. I. D. ix. An English G-B of the early 11th century, formerly belonging to Christ Church, Canterbury. See the analysis given above. Between St. Mark and St. Luke are inserted:

f. 43[v]. Note of admission to fraternity of Canute the King and his brother Harold; in Anglo-Saxon.

f. 44[v]. Charter of Canute (*c.* 1017) to Abp. Lyfing; in Anglo-Saxon; see Thorpe, *Diplomatarium* (London, 1865), p. 308. See Millar, p. 75.

ff. 150. 332×273. In eights, except 1^4, 7^7, 10^7, 15^7.

Lc. London, British Museum, MS. Harl. 76. A G-B of the early 11th century from Bury St. Edmund's. Not very much of the illumination that had been planned has been executed. The capitulary follows the Gospels at f. 126[v]. The space left at the end of f. 137[v] is filled with a note of a quarrel about some estates of the abbey between Bp. Gundulph of Rochester and Picot of Cambridge. The remaining 8 pp. (ff. 138–41) are taken up by copies of documents concerning Bury of the end of the 11th century, including Cnut's Foundation Charter (*Monast.* iii. 137) and a Bull and two Charters about Abbot Baldwin's resistance to Bishop Herfast of Thetford (*ibid.* 141). See Herbert, p. 129; Millar, p. 76.

ff. 141. 270×212.

J. Cambridge, St. John's College, MS. C. 23. An English G-B of the early 11th century. The illumination planned has been much left undone.

f. 125[v]. The capitulary follows the Four Gospels, and is given this heading, in gold capitals:

Incipiunt tituli euangeliorum secundum unumquemque euangelistarum quę per totum annum in ecclesia sunt legenda. His titulis inspectis,

sine errore reperitur in corporibus prescriptorum librorum ubi incipiant et quousque [legi debeant].[a]

At 8 is here only the shorter gospel to verse 21 'conciperetur'.

At 134 read Ebd i post ascensionem domini; so also in Lc and T.

At 205 St. Timothy has the title Apostle; so also in Lc.

T. Cambridge, Trinity College, MS. B. 10. 4. A G-B of the 10/11th century; perhaps from Winchester; with fine illumination and borders. See Homburger, *Anfänge der Malschule von Winchester* (Leipzig, 1912) 65, 66. After the Four Gospels and a blank

f. 162. The capitulary, without any heading.

Note at 54 Annuntiatio domini: so also in Lc, J.

Note at 211 the gap found in the other three MSS. is filled up thus:

211 (Ebd[14]) with 212, 213. 214 (Ebd[15]) with 215. 216 NATIVITAS S. MARIAE (in capitals). 218. 219 (Ebd[16]) with 220, 221. Then 222, 223. 224 (Ebd[17] post Pent) 225, 226, 227.

Then 227 is repeated, and T thenceforward agrees with the other MSS.

The MS. ends with the colophon:

'Expliciunt capitula lectionum euangelii de circulo anni. Deo gratias. Amen.'

K is the Kederminster G-B which is on loan at the B. Museum. It is a companion volume, but omits alternatives and many Saints. All after Pent[11] vii is lacking.

IX. B

Two MSS. written by the same hand next come into question. The writer is Framegaud, who ends his work with the petition 'Peto ut ores pro me miserrimo framegaudo scriptore'. The MS. Pr has found its way to Paris, and MS. MC to Munich. The type seems to come from the country of the Meuse.

§ 1. The capitulary is of the Standard-Martina type. Some extra Sundays have been added after Pentecost in May and October; but in Pr the last of them, T[21], is separated from T[20] and occupies (as Cypr[7]) the penultimate position in the series. T[20] is in its usual place, where it figures as 'Dominica ut supra'. The insertion is not allowed to upset the numbering, for this Sunday is preceded by Cypr[3] and followed by Cypr[4].

§ 2. Only a very restricted use is made of the Alternative series for ferias, which was then perhaps only in process of formation. Except in one week (Pasch[1]) it is only utilized to fill gaps in the Standard series. Indeed, even when the four extra Sundays are added in June, in only one case (T[2]) are any ferias from the Alternative series appended to accompany the Sunday; and

[a] The ending is uncertain.

when T^{20} is added in October, no ferias accompany it. It is noticeable also that the additions made are somewhat arbitrarily taken from the series, and not according to the more usual plan as given in Chapter VII, pp. 119–123. Some 'peculiar' Gospels are adopted, as the appended analysis will show.

§ 3. But the most distinguishing features are found in the Saints' days. There are, naturally, found here those differences from the Standard series which are usual in the Standard-Martina type (p. 92), *viz.* the addition of Martina and the Translation of St. Leo, the omission of Felicula in June, in August of Euplius, Genesius, and the alternative Gospel for the Assumption, and in September of Eustace. More unusual is the omission of Cyriac at **190**, and the transformation of the incomplete entry at **175** in July of Kyriac into St. Kilian, whose proper day is July 8, not 15. The festival was widespread in later days wherever Frankish influence was strong. The additional Gospel is added for St. John Baptist 'in prima missa' as above (p. 139).

§ 4. But most unusual, as yet, is a considerable series of additions as follows:

Mar. 7. Perpetua and Felicitas.
Apr. 11. Natale of St. Leo (as well as the translation on June 28) (p. 93).
May 4. Invention of the Cross.
Sept. 17. Lambert of Maestricht and Liége.
Sept. 22. Maurice of Agaunum (St. Maurice).
Oct. 1. Remigius and German.
Oct. 2. Ledger of Autun.
Oct. 9. Denys, Rusticus, and Eleutherius of Paris.
Oct. 31. Quintin of Vermandois.
Dec. 1. Candidus of Maestricht.

This list of Saints' days is mainly made up of days which were recently coming into favour in France; but some of them are more significant, and suggestive as to the provenance and affiliations of the type.

The Africans, SS. Perpetua and Felicitas, figured in the Philocalian Kalendar; but there is little sign of their receiving liturgical cult in Rome. The Gregorian tradition disregarded them; but they found a place both in the Early Gelasian and in some Mixed Sacramentaries.[a] The feast of St. Leo in April also is Gelasian, as contrasted with the Roman observance of the Pope's translation, kept on June 28; and the like may be said of the Invention of the Cross.[b] The occurrence of St. Lambert would

[a] Vol. I. 97. [b] *Ibid.* 115, 103.

not be noticeable, for it was a popular and widespread festival, unless it were followed by the entry of Candidus—a rare saint, who seems to have been specially honoured at Maestricht.[a] This probably points to the large and shifting diocese in the Low Countries, of which Maestricht, Tongres, and Liége were the centres, and to one of several ancient monasteries there.[b]

The connexions with the Gelasian tradition are noteworthy; and in view of them, there are other points in the scheme at which signs of similar influence may be discerned, *e.g.* the description of the Christmas masses, or the description of No. **260**.

Further evidence of the influence of the Gelasian tradition will emerge later.

§ 5. Framegaud's two MSS. both exhibit what is practically the same capitulary; but even so, there are minor differences which are, for that very reason, of unusual interest; for opportunities of so checking a scribe's work are not very common. It may be that Framegaud transcribed two different MSS., belonging to the same type, but themselves containing the differences which we see. But it may be that he dealt with only one original, and that a certain freedom, or else laxity, in copying caused the differences.[c] If the latter is true, the point is of wide interest as a commentary on the method of scribes.

§ 6. These are some few conspicuous differences in MC from Pv.

Nativ[1] is before **8** and not after it.

After LXX there is added for the Saturday *Egressus* *℣.* = *LXX w.*

At XL[1]v there is the Standard Gospel. Doubtless this was erased in Pr because it is used at XL[2].

At XL[6]iii the Marcan Passion is in the margin.

At the end of Easter week MC agrees with the Standard.

At Oct Pent is 'Vacat' with **143**.

At the end of May there is no T[1] added, and the subsequent numbering differs.

At **184** the alteration has not been made as in Pr.

At the end of October there is no added Sunday, T[20]; and it

[a] Migne, *Dictionnaire Hagiogr.* (1850), *sub voc.* Candre.

[b] The martyrological Kalendar of Stavelot of the 10/11th century printed (from Martène) in Migne, *P.L.* cxxxviii. 1194 has at Dec. 1 'Candidae virginis'. The Martyrologies from the Hieronymian onward (*AA. SS.*, Nov. 1, p. [149]) describe her as a Roman martyr, and the name is also changed into the masculine.

[c] There is of course the third alternative that the present editor, examining the books at considerable intervals alike of time and space, and unable to go over his work afresh when he realized the kinship of the two MSS., was the person guilty of laxity.

is noticeable that this addition in Pr is not counted in the reckoning of the Sundays.

It would be interesting to find another case where two lists are extant hailing from one scribe, and to make a more detailed and documented investigation into the method followed by the transcriber.

Analysis of Pv.

In vig. nat. dom. ad nonam **272**. De media nocte in nat. dom. ad S. Mariam maiorem **1**. De mane prima ad S. A. **2**. Item in die ad S. P. **3**.

4–8. Martina. Nativ[1]. **9, 10**.

Die prima de oct. theophaniae ad S. Petrum ad V. 3 Mk. *Fuit Johannes*.

Theoph[1] **11**. Feria iv post theoph. 7 Mt. *Venit J. Bapt.* Feria vi E^1f.

In oct. theoph. **13**.

January. **12, 14** Theoph[1] iv E^2w. and vi E^2s. Theoph[2] **15**.

16–35 with Prisca early, Vincent late, and **34** for St. Anastasius.

Theoph[5] iv 26 Mk. *Exeuntes Ph.* (p. 160) **36, 37**.

Theoph[6] (38); E^4w. **39–41**.

February. **42–5** with E^4f.: **46–52**.

March. Die vii SS. Perpetua and Felicitas *Simile . . . . thesauro.* **53, 54**.

LXX (55) with feria iv = T^5w., and $LXXf$.

LX with $w.f.s$. L.

Note in Lent: L vii *Cum sero.* XL[1]v Johannine Gospel over erasure; the others are Standard. XL[2] vacat, and **65**. XL[5]vii rubric and *Nisi m.* XL[6]iii **100**, and 'Hic legitur passio', 156 Mk.

Easter **103–8** Pasch vii. *Una sabbati* (margin). Oct. Pasch altered from **110** to **109**.

April. Die xi. St. Leo. *Homo q. peregre.* **111**. $P^1w.f.s.$ **112–19**.

May. **120, 121**.

Ipsa die Inventio S. Crucis. 201 Mt. (xx. 17–19) *Ascendens* (part of **71**).

$P^2w.$ **122**, and $P^2f.$ for feria vii.

Pasch[3] (123)–6 with $P^3w.f.$

Pasch[4] (127) $P^4w.f.$ Pasch[5] (128)–31. $P^5f.$ **132–40**.

Pent v. *Conuocatis.* **141, 142**.

Oct Pent. **143** altered to 153 Jo. *Pater sanctifica.*

June. Pent[2] = T[1]. **144–9, 151–6**.

Add Prima missa of St. J. Bapt. 1 Lu. *Dixit Zacharias.* **157, 158**.

Pent[3] corrected to T[2] with $T^{1}w.f.$ Similarly corrected Pent[4] to T[3]; Pent[5] to T[4].

Pent[6] corrected to **159**. Die xxviii. Trsl. Leo. *Homo q. peregre.* **160–3** (Apost[1]).

JULY. **164–8** Apost[2]. **169–71, 172** (for feria iv), **173** (for feria vi). Apost[3] (**174**). **175** for St. Kilian. **176–9.**

Die xxv. St. James. *Nihil opertum.* **180, 181.**

Apost[4] (**182**), **183** with $T^{3}f.$ Apost[5] (**184**) altered to T^{10}.

AUGUST. **185, 186.** Ipso die St. Felicitas with **252. 187** and $T^{3}w.$ Apost[6] (**188**) **189, 191–5, 197–201, 203.**

Laur[1] (**204**) **205, 207.**

Die xxv. St. Bartholomew. *Facta est* = **177. 208–10.**

Laur[2] (**212**)–**15** and (for feria vi) **166.**

SEPTEMBER. **216–18.** Laur[4] (**219**)–**26.**

Die xvii. St. Lambert. *Qui vos audit* = **12. 227** and $T^{16}w.$

Cypr[1] (**228**). Vigil Matthew. *Dixit . . . . Ecce nos.* In die *Cum transiret.* **229, 230,** $T^{17}s.$

Die xxii. St. Maurice. *Cum audieritis.*

Cypr[2] (**232**) with **233** and **234. 236–8** (Cypr[3]).

OCTOBER. Die i. SS. Remigius and Germanus. *Nemo accendit.*

Die ii. St. Leodegar. *Nihil opertum.* **239.**

Die ix. SS. Denys, Rusticus, and Eleutherius *Descendens J.* **240, 241.** St. Luke. *Nolite arbitrari.* $T^{19}w.f.$

Dominica ut supra = T^{20}.

SS. Simon and Jude. Vigil *Ego sum vitis vera*; Day *Haec mando.*

Die xxxi. St. Quintin. *Ponite ergo.*

NOVEMBER. Nat. Omnium SS. *Videns J. turbas.* Eodem die **242–4.**

Cypr[4] (**245**)–**8** and $T^{21}w.$ Cypr[5] (**249**)–**52, 254**: $T^{24}w.f.$

Cypr[6](**255**), **256**, and $T^{23}w.$ Cypr[7](T^{21}) with $T^{23}f.$ and $T^{20}w.$ **257–9.**

Nativ^{-5} (**260**), **261, 262,** $T^{25}w.$

DECEMBER. Die i. St. Candidus. *Ecce ego mitto.* **263.**

265 (Nativ^{-4}) with **264** $T^{25}f.$ and (Sabbato) $A^{1}w.$

266 (Nativ^{-3}) with $A^{2}w.$ and *f.* and (Sabbato) $A^{1}f.$

267 (Nativ^{-2}) St. Thomas. *Thomas unus.*

268 (Nativ^{-1}) **269–72.**

The Votives that follow are as in the Standard series, omitting **279, 282, 287, 291**;

then adding: In die belli. In adventu judicum. Contra judices &c. Contra episc. &c. Pro iter agentibus. Pro navigantibus. Pro helemosina fac. Ad missam votiuam (2).

Ad missam sacerdotis propriam 214 Lu. Pro infirmo. The Agenda has only **294** and **292**.

THE RELEVANT MSS.

Pv. Paris, Bibl. Ntle. MS. 17969. G-B. from the NE. of France, with some fine illumination. Written by Framegaud.
f. 176. Capitulary.
At the end 'Finit. deo gratias. Amen. Peto ut ores pro me miserrimo framegaudo scriptore.'

MC. Munich MS. 5250. G-B which was the miracle-book of the parish church of Bürten; with the prayer of Framegaud at the end.
Madmen were cured by sleeping for four nights on the pictures of the Evangelists in turn.
f. 189. Capitulary. ff. 205.

IX. C

The next group with which we have to deal is best represented by a famous MS. made for Charles the Bald in 870, and presented by him to St. Denys at Paris. Some twenty years later it passed thence into the hands of Arnolf the Emperor as a condition of his restoration to the Abbey of some of its relics which he had stolen. He gave it to the Abbey of St. Emmeram at Regensburg, and it is now at Munich, MS. 14000. That is the usual account of the 'Golden Gospel-book'; but the history is very doubtful in several respects. The capitulary was printed by Sänftl in 1786,[a] and has been published in facsimile.[b]

Seven other MSS. are available for comparison: they differ only in details. They all seem to belong to NE. France. The combination here of agreement over older entries but difference in the later additions evidently points back to a common ancestor of the late 7th or early 8th century.

This group is in direct succession from the Standard-Martina series; but there has been a redistribution of order which marks a fresh stage in the breaking up of the original Roman scheme.

There are two points to be noted about the headings. MM makes an unusual reference explicitly to the custom of the Roman Church. TN uses the term 'Breviarium' and not 'Capitulare'. Such a use is not common, nor characteristic of any particular group. It has already appeared in the unusual opening of Ab

[a] *Dissertatio in aureum ac pervetustum SS. Evangeliorum codicem MS. monasterii S. Emmerami Ratisbonae auctore P. Colomanno Sänftl eiusdem monasterii presbytero Benedictino S.T.P. et Bibliothecario* (1786). See a long account of the MS. in *D.A.C.L. sub voc.* Charles le Chauve, iii. 847–56.

[b] G. Leidinger, *Codex Aureus*, 1925.

(p. 78), and it will appear again in Re (p. 184), and in the Gelasian books (Vb, p. 213). Some of the later books subsequent in date to the separation of Sanctorale from Temporale adopt the term in some form: *e.g.* Pe, a G-B from Beauvais or Thérouanne (p. 133); TM, a German book, but used probably, or copied, in Italy (p. 193). The term also is traceable in two tantalizing fragments each containing only the beginning of the Lectionary; *viz.* the Svenhilda G-B, Rh (p. 176), and ML Munich MS. 23342 (p. 98), which is probably Roman in origin, for it contains, after Marcellus **14**, the unusual entry 'Dedicatio oratorii S. Adriani. *Ego sum vitis vera.*' It ends with **37**, without exhibiting any other unusual entry which might throw light on its provenance. The conjecture, however, is obvious that this entry may refer to St. Hadrian *in tribus fatis*.[a]

There is nothing noticeable here which suggests any connexion between these uses of the term 'Breviarium'; nor are the words that follow the term at all uniform. Perhaps the heading merely represents the effort of a scribe to supply a heading where there was none before him: influenced, it may be, by the use of the same term in the headings of the Tables of contents prefixed to the Four Gospels in the Prolegomena of the G-B.

Returning to the group which is the subject of this chapter, we note that:

§ 1. It utilizes the Alternative series of ferias, except in Epiphany-tide.

§ 2. It rearranges the order in the summer, because the four added Sundays (T^{1-4}) are not kept together in one block in June, but are distributed. Two are set in July, and all the weeks following are correspondingly set later, and are associated with different Saints' days from those with which they are usually connected. When October is reached, the old order was just about to be recovered; but thereupon the insertion of the two later additional Sundays ($T^{20, 21}$) intervenes, and postpones the recovery till November.

§ 3. It places the Embertide in the week after Whit-week.

§ 4. It omits **175** Kyriac, **241** Chrysanthus and Daria, as well as **202** the alternative for the Assumption, and **253** for St. Felicitas. In some of the later members of the group more days than these are omitted, notably Susan, Euplius, Eustace, and (in Va) George.

§ 5. Though it has Martina it has not the Translation of St. Leo.

§ 6. The two most significant additions are in January. On

[a] See vol. I, p. 15.

the 23rd is SS. Emerentiana and Macarius, who figure on that day in the later Gelasian Sacramentaries. Emerentiana is a Roman virgin of whom little or nothing is known.[a] Macarius is not connected with her, but is commemorated in the Martiloges, sometimes with Eugenius as his colleague, on the same day. Further, the Conversion of St. Paul appears on the 24th.

All Saints Day is added in some members of the group, with a Vigil; or (in Pj) the Vigil only. Most of them have St. Matthew, St. Luke, SS. Simon and Jude, and St. Thomas; but Pj has not St. Mathew, Pj, Pd not St. Thomas, and Va also lacks the latter.

§ 7. There is variation in Lent at the doubtful points. All the Thursdays are of the Johannine series in Pj, Ca, and F. In Cb all are as the Standard, except the first; there too XL^{2} has only *vacat*, and there is no Gospel for XL^{5}vii. It is unfortunate that this MS., which seems to be the earliest list of the group, ends at XL^{6}.

The Tuesday in Holy Week also shows variation. The Marcan Passion has come in to Ca, F; in Va there is instead the Gospel *Nisi granum*, while Pj has both of these.

§ 8. The Commune Sanctorum is closely allied with that given in Chapter VII, but differs in arrangement and contents to some degree. It is common to all the group.

§ 9. The collection of Votives incorporates the greater number of those in the Standard list. It enlarges upon it considerably, as the analysis following shows; but the additions here differ considerably from those shown in the Votives of Chapter VII. The type seems common to all the group, but F has a curtailed form of it, and Pd partly agrees.

Analysis of MM

Incipit capitulare euangeliorum qualiter per anni circulum euangelia in Romana leguntur ecclesia.[b]

Vig. nat. domini[c] ad S. Mariam **272.**

In nat. d. ad S. Mariam Maiorem. **1–8.** Mar[t]i[n]a. Nativ^{1}.

In vig. theoph. ipsa legitur dominica secunda post nat. d. in ecclesia S. Petri **9.**

10. Theoph i, ii, and iii as usual (see p. 91) **11.** For Oct Theoph *E*^{1}*w*.

[a] See vol. I, p. 91. For the right day of St. Emerentiana, Sept. 16, see *Festkalendar*, 81–4.

[b] F. has Incipit capitulare euangeliorum de circulo anni; so Va, Ca. TN has Incipit breviarium lect. euang. Pj, Pd, Cb have no Incipit.

[c] Add horae nonae F, Va, Pj, Ca, TN. The descriptions of 1–3 are varied in the different MSS.

JANUARY. **12, 14–19**[a]; **24** (Prisca); **20–3; 25–30.**
Die xxiii. Nat. SS. Emerentiani† et Macharii. *Ecce ego mitto.*
Die xxiv. Conv. S. Pauli with **162; 34–41.**
FEBRUARY. **42–51**[b]; **52** (given as feria iv).
MARCH. **53, 54; 55–60;** L vii *Cum sero.*
The Lenten Thursdays follow the Standard, except XL⁴v which has the Johannine gospel, while the other is used for XL² here.[c]
At XL⁵vii. 66 Jo. *Nisi manducaueritis* is given as 'item alia', after the less usual 160 Mk. *Judas Iscariotes.*
96–108.[d] Pasch vii. *Una Sabbati.* Pasch¹ *Cum esset sero* = **109** [*P*¹*w.* and *f.*].[e]
APRIL. **111–19** (Pasch²), *P*²*w.*
MAY. **120–3** (Pasch³), *P*³*w.* and *f.*
124–7 (Pasch⁴), *P*⁴*w.* and *f.*
128a (Pasch⁵), **129, 129 bis, 130** = *P*⁵*w.* **131–3,** *P*⁵*f.*
134 (Pasch⁶), **135** = *P*⁶*w.*, *P*⁶*f.*
136–40. Pent⁵ v 86 Lu. *Conuocatis.*
Sabbato. 26 Lu. *Pent s.* **143** (Oct Pent).
JUNE. **144, 145** (feria iv),[f] **146.** Then *T*²*f.*, *T*²*s.* **149,**[g] **150, 154–8.**
Oct Pent¹. 196 Lu. (T¹), *Tf.* for feria iv and *Tw.* for feria vi. **160–2.**
Oct Pent². 181 Lu. (T²), *T*¹*w.*, *T*¹*f.*
JULY. **164, 165.**
Oct Pent³. 186 Lu. (T³), *T*³*w.*, *T*³*f.* **169,**[h] **170.**
Oct Pent⁴. 55 Lu. (T⁴), *T*⁴*w.*, *T*⁴*f.* **176, 177, 180.**
Abdon and Sennen. *Videte ne quis* (not **181**).
159 (Oct Pent⁵ = T⁵), *T*⁵*w.*, *T*⁵*f.*
163 (Oct Pent⁶). **166** = *T*⁶*w.*, *T*⁶*f.*
AUGUST. **185, 186, 189, 190,**[i] **191–3,**[k] **194–6,**[l] **198, 200, 201, 203.**
168. (Oct Pent⁷), *T*⁷*w.*, *T*⁷*f.*
205, 206, 208–10.[m]
174 (Oct Pent⁸), *T*⁸*w.*, *T*⁸*f.*
182 (Oct Pent⁹), *T*⁹*w.*, *T*⁹*f.*

[a] **18** begins *Venit J. in patriam.* [b] F omits **34, 37, 50.**
[c] See above for the variants, p. 171.
[d] The variants for XL⁶iii are given above. [e] Not in MM, but in the others.
[f] F inserts the *T*²*f.* and *s.* before **146,** not after it.
[g] Require Octab. Pentecost. TN.
[h] The Heading of 169 with the Gospel of 170.
[i] Cyriac has *Attendite.* Ca, Pj, Pd.
[k] MM has the Heading of 191 with Gospel of 192. F omits 192.
[l] Omit **195, 196,** F, TN.
[m] Ca has Decoll. with Sabina; Va combines Felix and Ad. with Sabina.

SEPTEMBER. **216–18.**
Oct Pent[10] 236 Lu. (T[10a]), *T*[10]*w.*, *T*[10]*f.* **222, 223.**
188 (Oct Pent[11]), *T*[11]*w.*, *T*[11]*f.* **225, 226.**
204 (Oct Pent[12]), *T*[12]*w.*, *T*[12]*f.*
211 (Oct Pent[13]), **212** = *T*[13]*w.*, *T*[13]*f.* **235.**[a]
Die xxi. St. Matthew *Cum transiret.*[b]
214 (Oct Pent[14]), *T*[14]*w.* **215** (for feria vi).
219 (Oct Pent[15]) with *T*[15]*w.* and **221** = *T*[15]*f.* **236, 237.**
224 (Oct Pent[16]) with 149 Lu. (= **213**) and *T*[16]*f.*
228 (Oct Pent[17]). **229** = *T*[17]*w.*, *T*[17]*f.*, *T*[17]*s.*
OCTOBER. **239.** **232** (Oct Pent[18]), **234** (for feria iv), *T*[18]*f.* **240.**
238 (Oct Pent[19]) *Accesserunt.* *T*[19]*w.*, *T*[19]*f.*
Die xvii. St. Luke. 86 Lu. *Conuocatis* = **46.**
Oct Pent[20]. 221 Mt. (T[20]), *T*[20]*w.*, *T*[20]*f.*
Die xxvii. Vig. SS. Simon and Jude. *Ego sum uitis uera.*
Die xxviii. Nat. apostolorum. *Haec mando.*[c]
NOVEMBER. **242.**
Oct Pent[21]. 37 Jo. (T[22]), *T*[21]*w.*, *T*[21]*f.* **243, 244.**
245 (Oct Pent[22]), *T*[22]*w.*, *T*[22]*f.* **246, 247.** *Eodem die.*
249 (Oct Pent[23]), *T*[23]*w.*, *T*[23]*f.* **250**[d]**–2, 254.**
255 (Oct Pent[24]), *T*[24]*w.*, *T*[24]*f.* **257–9.**
DECEMBER. **263.**
260 (Ebd v ante n. d.), *T*[25]*w.*, *T*[25]*f.*
265 (Ebd iv), *A*[1]*w.*, *A*[1]*f.*
266 (Ebd iii), *A*[2]*w.*, *A*[2]*f.*
Die xxi St. Thomas *Hoc est preceptum.*[e]
267 (Ebd ii), **269–71.** **268.** (Ebd i).
The Commune follows thus:

(i)	Vigilia omnium apostolorum.	*Ego sum vitis vera.*
(xii)	Natale omnium apostolorum.	*Ecce ego mitto.*
—		Ego sum vitis, vos. 132 Jo. (xv. 5–7) . . . . vobis.
(ii)		*Hoc est preceptum.*
(iii)		*Haec mando.*
(iv)	Vigilia unius confessoris.	*Vigilate.*
(v)	Natale unius confessoris.	*Homo q. peregre.*
(vi)		*Nemo accendit l.*
(vii)	Nat. unius conf. vel martyris.	*Nolite arbitrari.*

[a] No Eustace F, Pj. [b] No Matthew Pj.
[c] Add Vig. All SS. 149 Jo. *Modicum et iam* = **123.** Pj and others, (not F, Pd. Ca) has it as *Quia plorabitis* = **196.** Va has a gap to **246**; then Eodem die **247.** All Saints Day 24 Mt. *Videns autem* = **169** F. 153 Jo. *Respiciens* Ca; not in Pj, Pd.
[d] Omit Cecilia Pj. [e] Not in Pj, Pd.

(viii)		*Nihil opertum.*
(ix)		*Si quis venit.*
(x)		*Sint lumbi.*
—		*Nisi granum* = **30.**
(xii)	Nat. plurimorum martyrum.	*Ecce ego mitto* (86 Mt.).
—		*Ecce ego mitto* (109 Lu.) = $T^{25}w$.
(xiii)		*Cum audieritis.*
(xi)		*Videns J. turbas.*
—		Designauit d. 107 Lu. (x. 1–7) . . . . sua.
—		Interrogabant J. disc. 138 Mk. (xiii. 3–13) . . . . erit.
(xviii)	In nat. virginum.	*Simile . . . . thesauro.*
(xix)		*Simile . . . . decem.*

For the numbering compare that of the Commune given above at p. 107.

The Votives are as follows (Cp. p. 108):

In honore omnium sanctorum. 149 Jo. *Modicum* = **123. 283, 284.**
De sancta trinitate. 145 Jo. *Cum autem venerit* = **134.**
Ad postulandam gratiam S. Spiritus 125† (130) Jo (xiv. 23–6) Si quis diligit . . . . dixero vobis. **280, 278, 289, 290, 291, 275.**
Contra judices male agentes = **288.**
Item alia. 214 Lu. *Quoniam oportet* = **188.**
Contra episcopos male agentes. *Omnia ergo quaecunque* (p. 108).
In adventu episcopi. 182 Mt. (xviii. 12–20). *Quid vobis videtur* (p. 110).
Item. 88 Jo. *Ego sum pastor b.* = **119.**
In adventu principum. 167 Lu. (xiii. 19–30). Simile . . . . grano sinapis . . . . nouissimi.
In adventu judicum. 218 Lu. *Interrogabant J.*
Item. 149 Lu. (xii. 13–21). *Respondens . . . . Dic fratri.*
285 twice for 'Ad sponsas b.' and 'Pro velatione ancillarum dei'.
In letania tempore belli. 150 Lu. (xii. 22–31). *Nolite soliciti.* = **275. 286, 287.**
Item. 243 Mt. (xxiv. 3–13). *Accesserunt ad J.* (p. 147).
Pro regibus. 218 Lu. *Interrogabant . . . . Magister bone* (as above).
Pro sterilitate terrae. 76 Mk. *Cum multa turba* = **168. 274, 273.**
[Pro quacunque tribulatione. 125 Lu. (xi. 9–13). Petite et dabitur . . . . petentibus se.][a]

[a] Not in MM.

In tempore mortalitatis. 23 Mt. (iv. 23–5). *Circumibat J.* = *Ep*^{3}*f.*
Pro iter agentibus. 83 Lu. *Factum est in una* = **49.**
Item. 82 Mt. *Euntes predicate.*
Ad missam votiuam. 136 Mk. *Sedens autem J.*
Pro quolibet amico. 214 Lu. *Duo homines* = **188.**
Pro salute viuorum. 153 Jo. *Respiciens . . . . Pater quos* = **115.**
Pro infirmis. 67 Mt. *Cum venisset* = **261.**
Item. 65 Lu. *Intrauit J. Caph.*
Pro eleemosynam facientibus. '152 Lu. et in 180.' *Vendite quae possidetis.* (see p. 103) . . . . *in regno dei* (see *T*^{20}*w*).
Item. 41 Mt. (v. 48–vi. 4). Estote ergo . . . . reddet tibi.
Contra temptationem carnis. 190 Mt. (xix. 9–12). Dico autem vobis . . . . capiat.
Pro petitione lacrimarum. 94 Jo. (xi. 21–45). Dixit Martha . . . . in eum. (Cp. **292.**)
Contra obloquentes. 49 Lu. (vi. 22, 23). Beati eritis . . . . in caelo.
In contentione. 197 Lu. (xvii. 1–10). *Impossibile est* (*T*^{1}*f.*).
Pro pace. 132 Jo. (xiv. 27–31). Pacem relinquo . . . . sic facio.
In agenda mortuorum. **292, 293, 294, 295.**
Item. 192 Mt. (xix. 13–15). Tunc oblati . . . . abiit inde.
Item. 33 Jo. (iv. 5–13). Venit J. in ciu. . . . . sitiet in aeternum.
Expliciunt capitularia.

THE RELEVANT MSS.

MM. Munich MS. 14000. From the account of the Golden Gospel of St. Emmeram, Regensburg, given in C. Sänftl, *Dissertatio . . . in aureum codicem evangeliorum* (Ratisbon, 1786) compared with the account in *D.A.C.L.* iii. 847–56 and the facsimile published by G. Leidinger (*Codex Aureus*, München, 1925). The book was written by two brothers, Beringarius and Liuthard, probably at Corbie *c.* 870. The analysis given above is from this MS.
f. 120^{v}. Capitulary. ff. 126. 420×320.

F. Cambridge, Fitzwilliam Museum, MS. Maclean 19. A G-B of the 11th century from the abbey of St. Andrew, at Cateau-Cambrésis, near Cambrai. On the last page are two curious plans indicating the position of the relics in the church.
f. 112^{v}. Capitulary.
The Votives are considerably fewer than in MM.

Pd. Paris, Bibl. Ntle. MS. 324. G-B of late 9th century, of unusually small format.
f. 84. Capitulary. ff. 93. 163×118.

Pe. Paris, Bibl. Ntle. MS. 17968. G-B of the 10th century with a capitulary of later date; probably from Notre Dame at Paris. But the Sanctorale suggests Beauvais or Thérouanne as place of origin. The Temporale makes fairly full use of the Alternative ferias. The Sanctorale is separate and filled out with many additions.

f. 155^{v}. Incipit breuiarium euang. de dom. diebus atque feriis per totum annum. 230×175.

Pj. Paris, Bibl. Ntle. MS. Nouv. Acq. Lat. 305. G-B of the 9/10th century, of unusually small format.

f. 7. The genealogy has musical notation.
At the end of the capitulary is a list of relics.

f. 148. Capitulary. 210×136.

Ca. Cambrai MS. 462 (433). G-B of the 10th century very similar in contents to Pj.

f. 4. Capitulary, following the Prefaces.

Cb. Cambrai MS. 766. G-B of the 9th century, probably belonging to the Cathedral. The illuminations are rough and incomplete.

f. 315. Capitulary, extending only to Palm Sunday.

Rh. Manchester, Rylands MS. 110. G-B of the 11th century. At f. 17 before St. Matthew is a picture of the abbess Svenhilda and the nun Brigida kneeling before the B. V. Mary.

Only one leaf of the capitulary has survived at f. 176. It begins 'Incipit Breviarium. In vig. nat. domini,' and ends at Theoph^{5}. This is not a Martina MS., but it is connected with this group by the use of 'Breviarium'. ff. 176. 223×155.

TN. Rome, Vatican Libr. MS. Regin. 4. G-B of French origin of the 10/11th century.

f. 234. Capitulary, following the four gospels.

The chief differences from MM are these:

There is no Martina; but of the three days after Epiphany which are usually found where Martina is, two are here—Theoph i and ii.

Jan. 23. There is no Emerentiana and Macarius.

There is no **126**; no **129, 129** bis.

187 is as Standard.

In August the following are absent: **192, 195, 196, 208.**

Va. Valenciennes MS. 69. G-B of the 9th century. It adds (*l.h.*) for Pent vii 116 Mk. (x. 46–52) Proficiscente J. de Hiericho .... in via.

f. 139. Capitulary faced by an illumination of the *Agnus dei* surrounded by the four evangelists.

IX. D

This pair of MSS., Rf and Kg, represents a type which is a rearrangement, with some additions, of the Standard-Martina

text, but with the ferias of the Alternative series substituted to a large extent for the Standard series, except in the Epiphany-tide. The rearrangement tends to separate month by month the Saints' days from the Sundays and their ferias.

The Embertide is assigned to the third week of Pentecost.

There are a few 'peculiar' Gospels for ferias.

There is little variation as regards Saints: only Felicula **150** and the alternative of St. Felicitas are missing from the Standard catalogue. Additions comprise St. Leo as well as Martina. The usual later group of Apostles is represented by St. James, St. Bartholomew, St. Matthew with vigil, SS. Simon and Jude with vigil, St. Thomas. There is no St. Luke.

The most significant addition is that of the Machabees on August 1, with the Gospel of St. Felicitas. About this both MSS. are agreed. They differ in some other respects. Rf alone has Anastasius after Vincent, and Kg alone has the Vigil of SS. John and Paul. This entry, like that of the Machabees, has a Gelasian flavour.

The Commune Sanctorum is a form of the set already seen at p. 107, omitting the provision for apostles and making further omissions and rearrangements.

The Votives are a development of the Standard set, and many of the additions have already appeared in Chapter VII. The arrangement, however, is different; and at the end before the 'Agenda Mortuorum' there are some Epistles given as well as Gospels.

Analysis of Rf

Incipit capitulare euangeliorum de circulo anni.

272, 1–8. Mar[t]i[n]a = **28. 9, 10.**

Theoph i (with Station) 3 Mk.; Alia 13 Jo.; Alia 7 Mt. **11.**

JANUARY. **12, 14–19; 24** (Prisca). **20–3, 25–9, 31–3, 30** (Vincent).[a]

Die suprascripto in nat. S. Anastasi monachi (*blank*) as well as **34, 35–41.**

FEBRUARY. **42–52.** MARCH. **53, 54.**

LXX **55** with feria iv. 49 Mk. = **34**; and *LXX f.*

LX **56** with *w.* and *f.*

L **57** with **58, 60,** and 57 Mk. *Cum sero.*

In LENT note XL[5]vii 62 Jo. (vi. 47–71). Amen . . . . Qui credit . . . . duodecim.

APRIL as in Standard.

[a] With Station at St. Eusebius iuxta Merulana.

MAY. **120, 121,** $P^2w.$, **122.** Pasch^3 (**123**) with $P^3w.$ and **122** (again). **124–6.**

Pasch^4 (**127**) *w.* and *f.* Pasch^5 (**128**), **129, 129***a*, **130–3,** $P^5f.$

Pasch^6 (**134**), *w.* and *f.*, **136–40**; Pent v *Conuocatis*; **141.** Pent vii *Surgens.*

Oct Pent (**143**), $Tf.$ and *w.*

JUNE. **144, 146, 149, 154–8.** Pent^2 (T^1) *w* and *f.*

Pent^3 (T^2). Incipiunt lectiones mensis quarti. $T^2w.$, *f.*, *s.*

Pent^4 (T^3) *w.* and *f.*

Die xxiii. Transl. corporis b. Leonis *Homo q. peregre.* **160–2.**

JULY. **164, 165.** Pent^5 (T^4). Pent^6 (**159**), $T^5w.$

Pent^7 (**163**), $T^6w.$ and *f.* Pent^8 (**168**), $T^7w.$ and *f.*

Pent^9 (**174**), $T^8w.$ and *f.* **169–71; 175** (blank)**–7.**

viii Kal. Aug. nat. S. Iacobi ap. *Nihil enim opertum.* **180, 181.**

AUGUST. Kal. Aug. nat. SS. Machabeorum, *Loquente J.* (**252**). Item alia **185.**

Pent^{10} (**182**), $T^9w.$ and *f.* Pent^{11} (T^{10a}), *w.* and *f.*

Pent^{12} (**188**), $T^{11}w.$ and *f.* **186, 189–96, 198, 200–3.**

Pent^{13} (**204**), $T^{12}w.$ and *f.* Pent^{14} (**211**), $T^{13}w.$ and *f.* **205.**

viii Kal. Sept. nat. S. Bartholomei apost. *Facta est contentio.* **206, 208–9** (29th), **210** Felix and Adauctus, Elisha and Decoll.

Pent^{15} (**214**), $T^{14}w.$ and *f.*

Pent^{16} (**219**), $T^{15}w.$ and *f.* (= **221**). Sabb. 140 Lu. *Dicebat* .... *Vae vobis* = **222.**

SEPTEMBER. **216–18; 222, 223; 225, 226.**

Pent^{17} (**224**).

Feria iv. 74 Mk. *Exiens J.* = **204.** Feria vi. $T^{16}w.$

Pent^{18} (**228**).

xii. Kal. Oct. in uig. S. Matthaei. 71 Mt. *Cum transiret.*

Item in die ut supra. 195 Mt. *Dixit Simon* = **162.**

Incipiunt lectiones mensis septimi. $T^{17}w.$, *f.*, and *s.*

Pent^{19} (**232**), $T^{18}w.$ and *f.* **235–7.**

Pent^{20} (**238**), $T^{19}w.$

OCTOBER. **239–41.**

Pent^{21} 221 Mt. (T^{20}), $T^{20}w$ and *f.*

Pent^{22} 37 Jo. (T^{21}) $T^{21}w.$ and *f.*

Pent^{23} (**245**), $T^{22}w.$ and *f.*

vi. Kal. Novembr. in uig. SS. Simonis et Jude. *Ego sum uitis uera.*

In natali ut supra. *Haec mando.*

NOVEMBER. **242–4, 246, 247.**

Pent^{24} (**249**), $T^{23}w.$ and *f.*

Pent[25] (255), $T^{24}w$. 250–2, 254, 257–9.
Incipiunt lectiones de aduentum†.
Ebd v ante nat. d. (260), $T^{25}w$. and *f*.

DECEMBER.

Ebd iv (265), $A^{1}w$. and *f*. Ebd iii (266), $A^{2}w$. and *f*. 263.
Ebd ii (267).
Incipiunt lectiones mensis x. 269–71.
Ebd i (268).
Die xxi. St. Thomas ap. *Hoc est preceptum*. 272.

The Commune has only Nos. iv–xiii and xix, xx of the list on p. 107.

The Votives as compared with the previous lists (pp. 108–11) are these:

280, 278, 289: [276, 277,[a] 281, 282]: 274, 273, 275: 283, 284: 285, 286.

Ad [moniales] viduas benedicendas. 121 Lu. *Intrauit* ℣. = 201.
288. In letania, tempore belli. 150 Lu. *Nolite solliciti*.
In die belli. 243 Mt. *Accesserunt ad* ℣.
In adventu episcopi. *Designauit* and *Ego sum pastor*.
In adventu judicum. *Cum autem inducent*.
Contra judices male agentes. 214 Lu. *Dixit . . intendens* (p. 108).
Contra episcopos male agentes. *Omnia*.
Pro iter agentibus. *Euntes*. Ad uotiuam. *Sedens* ℣.
Ad missam pro elemosina. Ad Corinthios. *Qui parce seminat*.
Evang. Jo. *Nisi granum* = 30.
Pro salute viuorum. Libri Machab. *Orationem faciebant*.
Evang. 214 Lu. *Duo homines* = 188.
Item ut supra. 124 Mk. (xi. 23–6). *Si quis dixerit* = $T^{22}w$.
Pro infirmo 65 Lu. *Intrauit* ℣. *Capharnaum*.
In agenda mortuorum. 292–5.

THE MSS.

Rf. Manchester, Rylands MS. 10. G-B of the 9/10th century, which once belonged to St. Peter's, Liége. It has an ivory of the crucifixion, and enamels of the four Evangelists.

There are (*l. h.*) some directions as to scrutinies. On the second flyleaf is a *Lectio legenda in scrutiniis*, Fili kar. ne diucius vos teneamus. At f. 7[v] and 8. "Nota ordinem legendi in scrutiniis. Primo hii de S. Cruce legunt unam lectionem. Secundo hii de S. Petro legunt unum euan. et

[a] In Kg not Rf.

postea unam lc. Tertio hii de S. Paulo. Quarto hii de S. Bartholomeo. Quinto hii de S. Joh. Evangelista. Sexto Hii de S. Martino. Hii de S. Dionysio."

f. 175. Capitulary. ff. 193. 230×190.

Kg. Köln Stadt-Archiv. G-B of St. Gereon's church of the 9th century with illuminations and medallions.

The chief differences from Rf are as follows:

f. 197. In nomine D.N.J. Christi. Incipit &c. After **6** insert Nativ[1]. *Erat pater.*

JANUARY **12–41** (Prisca and Vincent as Standard); and no Anastasius.

FEB. 2. Rf has yppopanti. Kg has die ii. mens. suprad—no title. LXX add for Saturday 67 Lu. *Factum est deinceps* = 37.

LENT. Kg has **59**. Ebd. ii. *vacat.* At XL[5]vii, 153 Jo. *Subleuatis.*

MAY. **120–125**. *P*[3]*w*. **126** *P*[3]*f*.

JUNE. After **154** Nat. S. Felicis (for Felicula **150** omitted above). After **157** add on 25th Vig. SS. Johannis et Pauli. *Vendite*, p. 103.

JULY. After **171** add **172**. Then **175** with *Nolite arbitrari.*

NOVEMBER. Omit **246, 247.**

VOTIVES. Add **276, 277,** as shown in the synopsis of Rf.

IX. E

MH. Munich MS. 16003. G-B from Passau, a curious combination of conservatism and innovation. In the first half of the year down to Oct. Pent. it is of the normal Early-Martina type. Vacancies, such as Nativ[1], L vii, and Pent v, have not been filled up. At the Thursdays in Lent the first three are from the Standard set, while the fourth and fifth are Johannine.

In Holy Week we note that the title 'Dominica indulgentie' is used for Palm Sunday: and that the Marcan Passion has come in on the Tuesday.

Some of the ferias in Eastertide are omitted.

After Oct Pent variation begins seriously, but the basis is still of the early Martina type. There is now much use of the Alternative ferias. The four added weeks in June have them: and the Ember week follows *T*[2].

The rest of the Temporale is separate from the Sanctorale and consists of Oct Pent[1–24] and five weeks before Christmas. The Advent Embertide is in the second before Christmas.

There is an unusual Gospel at *T*[4]*w*.

174 Lu. (xiii. 31–5) Accesserunt ad J . . . . domini.

For T[16]vi there is used *Dixit ad J. q. de turba, Magister* = **173.**

The Emberweek follows, and then for Sunday T[18] is used the alternative form of **232**, Mt. (xxii. 34–9) *Conuenerunt Pharisaei in*

unum followed by **223** *Accedit ad J. unus de scribis*, **234**, and $T^{18}f.$ for Saturday.[a] After T^{21} a Gospel is provided for Saturday *Circuibat J.* = **291**; after T^{24} the ferial gospels are 116 Mk. (x. 46–52) Profectus J. cum discipulis . . . . uia, and 190 Lu., *Homo quidam duos filios* = **74**.

Similarly the ferias after T^{25} are peculiar, viz. Mt. 147 *Accesserunt ad J. discipuli* = **45**, and Mk. 47 *Exiens J. de naui* (cp. **36**).

In Advent the Gospel for $Adv^{2}vi$ is 1 Mk. *Initium euangelii* (cp. $Adv^{3}f.$), while Johannes testimonium $A^{2}s.$ serves for $Adv^{4}iv.$

The following points are noteworthy in the Sanctorale, that is, in the part that is separated from the Temporale comprising June–December.

Basilides is joined to Cyrinus Nabor and Nazarius, and has neither the misplaced Gospel **149** as in the Standard, nor the one which it ordinarily has otherwise, *Attendite a fermento*; but it has *Ecce ego mitto vos*.

John and Paul has not **158** but the unusual Gospel *Cum videritis abominationem* which is another form of 247 Mt. (xxiv. 15–28), see above p. 162.

This is also set down, instead of **180**, for Felix, Simplicius, Faustinus, and Beatrice.

Between these two note on July 15[b] Divisio Apostolorum with *Ite, ecce ego mitto*[c] (p. 108). St. James has *Attendite a fermento* = **198**.

Abdon and Sennen, not **181** but *Sicut fulgur* (p. 163).

The Machabees at Aug. 1 have *Loquente* = **252**.

Later in August a good many days which are in the Standard are omitted, besides those usually wanting in the Martina type, e.g. **189, 190, 192, 194, 200**. The last has made way for a Vigil of the Assumption with *Exurgens Maria* = **216**.

Bartholomew is added with *Facta est contentio*, but this does not account for the omission of **203**.

For the Decollation there is added to the usual **210** the 'concordia' in 143 St. Matthew (xiv. 1–12) *Audiuit Herodes*, as above in Ambr. (p. 138).

In September the Nativity has the Genealogy (Mt. i. 1–16) in

[a] Possibly this is provided in case the Ember week fell here.

[b] No dates are given in the MS.

[c] A marginal addition in Bx (p. 134) gives this festival with 81 Mt. (x. 5–15) *Misit J. duodecim* (p. 101).

place of **216**, which has been used for the Vigil of the Assumption, and **217** is omitted.

There follows Gorgonius with *Si quis venit* (Sept. 9).

The Exaltation of Holy Cross has, not **223**, but

24 Jo. (iii. 13–15) Nemo ascendit in caelum . . . . aeternam.

St. Matthew has *Vidit J. publicanum* and *Dum intraret.*

Maurice (Sept. 21) has *Videns J. turbas.*

Conception of St. John Baptist (Sept. 24) 1 Lu. (i. 18–25) *Dixit Zacharias ad angelum*, used elsewhere for the early Mass of his Nativity (p. 139).

Jerome (30th) *Homo q. nobilis.*

October has none of the usual Saints, but for SS. Simon and Jude *Ego sum vitis vera* and *Haec mando.*

All Saints has *Descendens J.* = **25** and *Videns J. turbas*, which ousts **242.**

At November 16, note Othmar with *Vigilate*; but there are omitted **246**, and **252** which has gone to the Machabees at Aug. 1; also **253, 257.**

December. Thomas has *Hoc est praeceptum.*

Among these the most noteworthy are (*a*) Gorgonius[a] which is Gelasian, but owes its place here probably to the German cult of his relics taken to Gorze and Muiden by Chrodegang in 765[b]; and (*b*) Othmar of St. Gall.

There is a fairly full Commune as follows (see p. 107):
Vig. Sacerdotis (vi) Sacerdos. (x) (v) *Homo q. nobilis* = **168** (iv).
Vig. Mart. (vii) Mr. *Si quis vult* = **48** (viii) (ix) (xvi).
Vig. plur. SS. (xii) followed by (xi) (xiii) Descendens = **243.**
Virgins (xx) (xix).

For Votives there is a mere catalogue, containing but few of the old set and a small number of novelties.

There is an elaborate plaque on the front cover, a Virgin and Child surrounded by gems.

f. 127. Capitulary. ff. 134. 320×240.

CHAPTER X

Disintegration of the Standard Series

THIS chapter deals with several types of MSS. which exhibit further stages in the gradual disintegration of the Old Roman Scheme as represented in the Standard series. Previous chapters have described modifications of that scheme, but not all

[a] Vol. I. 40, 42, 133. [b] Hollweck, *Dictionary, sub voc.*

modifications were disintegrating. The addition of Saints' days, for example, was enrichment, and did not upset the scheme. The new Sundays introduced into June and October produced local disturbances, but the whole framework remained. The same may be said of the introduction of the additional ferias; for, though this proceeding affected the whole capitulary, it did so by way of enlargement and not of distortion.

We have now again to observe the changes which broke up the framework. Already we have noted how the introduction of a Commune Sanctorum foreshadowed a revolution. Even in its most developed form it brought in very little new material[a]; but it rearranged the scheme. When once that had been provided, it was easy to add new Saints' days: they only needed to be entered in a Liturgical Kalendar with or without a reference[b]; and it was more convenient to do this than to fit them into their place in the church-year as part of a capitulary which combined Temporale and Sanctorale in one series.

Re shows how naturally this separation came about, for when the unneeded weeks after Epiphany were suppressed, there was left in February nothing but Saints' days. Re, therefore, and PMc show the first stage in the separation. Other developments are shown in the later sections of this chapter.

X. A

The first pair of MSS. Re and PMc (which are mainly identical)[c] exhibit other points of interest besides, which may be signalized here, and verified in the analysis that follows.

§ 1. The use of the Alternative ferias is very small, being mainly confined to the Ember weeks in the third week after Whitsunday and in September.[d] The added Sundays are the usual four in June and two in October, but T^{10a} is used, not **184** = T^{10}.

§ 2. PMc, unlike Re, has the whole of February, and some of March.

§ 3. The ferias added after LXX and LX are taken from those that were discarded in January and February, and not from the usual series of Additional and Alternative ferias (as in X_E) and in Lm (p. 217).

[a] The very full Commune in C comprises 32 items; the material is drawn from the Standard except one 'Concordia' Gospel, and a shorter form of *Ego sum vitis*.

[b] Qk (p. 214) exhibits this stage.

[c] The early part of this scheme is found in Ab. See p. 78. The later part is also in Le: see below, p. 188.

[d] Note that **16** is used for $Theoph^1$ vi, and **39** for $Theoph^1$ vii, as in X_E, p. 196.

§ 4. In Lent the two MSS. do not agree at some of the crucial points.

§ 5. In April, May, and June there is considerable carelessness or irregularity shown in both MSS., and after Whitsuntide there is almost a complete gap from **145** to **153**.

§ 6. The insertion of Sundays in October has caused a rearrangement of the rest.

§ 7. So far as Saints' days are concerned, there are some unusual, and perhaps merely careless, omissions, *e.g.* **30** St. Vincent. There are also considerable additions in PMc. St. Matthew[a] and St. Thomas are common to both; but PMc has also St. Benedict (in July), St. James, **195** Susanna, **196** Euplius, **226** Lucy and Euphemia, and a vigil of the Assumption.

§ 8. The Commune is like that of Chapter VII and the Votives follow the Standard; but in both these sections there is some divergence between Re and PMc.

Analysis of Re

With notes of some differences in PMc

Incipit breuiarium lectionum euangeliorum legendorum per circirculum† anni

272 In vig. nat. dom. hora nona ad S. Mariam.
1 Item ad S. Mariam de nocte.
2 Item ad S. Anastasiam mane primo.
3 Item ad S. Petrum in die. **4–8.** Nativ[1]. *Erat Joseph.*[b]
10 (In die sancto Epiph.)[c]
11 (Epiph[1]), **12–14.** Feria vi = **16.** Feria vii *Rogabat J.* = **197.** **15** (Epiph[2]), **17–19, 24** (Prisca).
20 (Epiph[3]), **21, 22. 27** (Epiph[4]); **25** (Fabian and Sebastian); **28, 29,** and **31**[d]: **28** again.
33 (Epiph[5]).[e] **35–7.**[f]

FEBRUARY. **42, 43, 48,** *i.e.* Saints only; and there is nothing for March.

55 LXX. Feria iv. *Cum transcendisset* = **34.** Feria vi, *Venit* = **36** again. Feria vii. *Factum est* = **37** again.

[a] With Vigil, in Re only.
[b] PMc. Add In vig. Theoph. euangelium legitur quod de innocentum. *Defuncto autem Herode* 9.
[c] In Theoph. nocte ad Missas.
[d] Add **32**, and **35** after it, not **28**. [e] Add **34** as fe. iv.
[f] Add Epiph[6] (38) with ferias iv and vi: then the full quota of February **42, 41, 43–52,** and then **44** (again), **45** (again), and *Ep[6]vii*, making another set of week-days.

56 LX with *Exiens* = 44, Vespere = 45, and *Egressus* = 40.
57 L. Then Note at L vii *Cum sero.* XL² *Egressus.*
The Thursdays are the Standard set[a]. XL⁵vii *Subleuatis.*[b]
96. Dom. palmarum ad lateranis.[c]
XL⁶iii. 156 Mk. *Erat pascha.*
XL⁶v. 112 Jo. *Ante diem.*

EASTER. 103–8. Sabbato. *Una sabbati.* Oct Pasch *Cum esset sero.* 130 (feria iv). 117, 119 (Oct Pasch¹), 123 (Oct Pasch²).

MAY. 120, 127 (Oct Pasch³). 124–6.[d] 111 (misplaced). 128 (Oct Pasch⁴). Then 112–14 (misplaced).[e] 132, 133, 134 (Asc¹) with 135 and *P⁶f.* 136 (Pent)–140; Pent v *Conuocatis*, 141 and *Pent s*[f]. 143 (Oct Pent = T).

JUNE.[g] 154 and 155 (misplaced), *T*¹ (Dom. i post Oct Pent),[h] *T*² 146,[i] *T*³ with *T²w.*, *f.*, and *s.*, *i.e. Embertide.*
*T*⁴ (Dom. iv). 159 (Dom. v), 156, 157. 160–2, 163 (Dom. vi).

JULY. 164–7. 168 (Dom. vii),[j] 169,[k] 172, 173: 174 (Dom. viii), 177[l]–80.
Abdon and Sennen *Videte ne quis* (see the Older Series, p. 17).

AUGUST. 185, 182 (Dom. ix post Oct Pent), 183, 184 for feria vi.
Dom. x (Oct Pent¹⁰ = *T*¹⁰*ᵃ*), 186, 187,[m] 188 (Dom. xi), 189–94,[n] 198, 200,[o] 201, 203.
204–9, 210 (Decoll. only).
211 (Dom. xiii), with 212, 213. 214 (Dom. xiv), 215.

SEPTEMBER. 216–19 (Dom. xv)–223. 224 (Dom. xvi post Oct Pent), 225.
xii Kal. Oct. Vig. S. Matthaei 71 Mt. *Vidit Johannes J.*
xi Kal. Oct. Nat. S. Matthaei. 38 Lu. *Vidit J. publicanum*[p] = 227.
228 (Dom. xvii post Oct Pent), 229 = *T*¹⁷*w.*, *T*¹⁷*f.* and *s.*

[a] XL⁴v is from the Johannine set.
[b] XL⁵vii. 160 Mk (*Judas Scariothis* (p. 93)).
[c] Ebd vi. die dom. ad lateranis. XL⁶iii. 112 Jo. *Ante diem* = 98. XL⁶v. 112 Jo. Sciens J. = 100.
[d] Add 115, 116, 118 (out of place).
[e] Then follow 129, 113 and add 115, 116, 117 again. These changes seem to be the result of the transference of Litania Maior 114.
[f] Sabb. 142 *Dom. post Pent legitur euangelium quod et in pascha Annotina* = 143.
[g] Prefix 147 called feria ii.
[h] Reckon the Sundays post Pentec: but 174 as well as 168 is called the eighth.
[i] 146 is called John and Paul, instead of Primus and Felician.
[j] Add St. Benedict, *Nemo accendit.*
[k] Add 171.
[l] No. 177, but St. James, *Facta est contentio.*
[m] Omit 187.
[n] Add 195 Susanna, 196 Euplitus, 197 and 199 (ferias)†.
[o] Add Vig. S. Mariae 3 Lu. *Missus est.*
[p] Omit the vigil and use its Gospel for the Day. Add here 226 (Lucy and Euph.) 229–31.

232 (Dom. xviii.) with **233**,[a] **234**: **236**, **237**.[a] **238** (Dom. xix).
October. **239**, **240** title with the Gospel of **241**.
November. **242–4**, *T*[20] (Dom. xx post Oct Pent) with *T*[18]*f*. *T*[21] (Dom. xxi).
245 (Dom. xxii)–**8**.[b] **249** (Dom. xxiii)–**52**.
254, **255** (Dom. xxiii). **256–9**. **260** (Dom. v ante nat. d.) with **261**, **262**.
December. **263**, **265**, **264**, **266**, **267**.
St. Thomas *Hoc est praeceptum*. **268–71**.

The Commune[c] (as compared with p. 107) is as follows: Vigil of Apostle *Ecce nos* = **162**. i. Apostle ii, xii. Pontiff iv–vi. Confessor or Martyr vii, x, viii, ix, and *Nisi granum* = **30**. Many martyrs or confessors xii. *Ecce ego mitto* (109 Lu.), p. 108; xiii, xi; *Designauit dominus* (107 Lu. x. 1–7), p. 108. *Interrogauit Jesum* (138 Mk. xiii. 3–13), ibid. Virgins xx, xix.

The Votives[d] show a considerable increase on previous lists (pp. 108–11). They begin with **278**, **289–91**, **276**, **277**, **281**, **282**, **275**. Then a set of seven not in the Standard but already recorded:
Contra judices &c., *Oportet*; Contra episcopos *Omnia q.*
In adv. episcopi *Quid uobis*, and *Designauit*.
In adv. principum. 167 Lu. (xiii. 18–30) *Simile . . . . grano sinapis* (p. 174).
Ad sponsas b. Simile . . . . homini regi = **51**. Then **285**, **286**, **283**, **284**.
In tempore belli. 150 Lu. (xii. 22–31) *Nolite solliciti* = **275**.
243 Mt. *Accesserunt* = *Dic nobis*, (p. 110). **274**.
Pro iter agentibus. *Factum est* = **273**.
Pro eleemosinas facientibus. 152 Lu. et in 180. In istis duobus locis quere istum euangelium. Dicebat J. ad quosdam. Vendite quae possidetis . . . . in regno dei (p. 175).
Item. 41 Mt. (v. 48–vi. 4) *Estote ergo* (p. 186).
Pro infirmis Cum uenisset = **261** and *Intrauit J. Caph.*
Finally for the Agenda **294**, **292**, **293**, **295**.

THE MSS.

Re. Manchester, Rylands MS. 98. German G-B of the Emperor Otto, containing medallions of the Emperor with legends ROMANE MEM. OTTO. IMP. and the like. See the Analysis above.

[a-a] After **232** it has **235**, **236** only. [b] Omit **248** fer. iv.
[c] Has i. xii. **162**, ii, then add iii. The rest are the same except that x is lacking.
[d] These are substantially the same, with some omissions and additions including at the end of the Agenda 192 Mt. (xix. 13–15) *Tunc oblati*: and 33 Jo. (iv. 5–13) *Venit ergo* (p. 175).

f. 192. Incipit breviarium lectionum evang. legend. per circicirculum† anni (see p. 169). ff. 205. 240×193.

PMc. New York, Pierpont-Morgan MS. 319. A Frankish G-B of the 10th century crudely illuminated. Ivories in the binding. See the footnotes above.

f. 155. 'Incipiunt capitula euangeliorum'. And at the end 'Expliciunt capitula feliciter men.'

X. B

The second group of MSS. (Le, Qc, Lg, Qs) shows a further stage in the disintegration of the Old Roman Scheme. Rearrangement is not only seen in the month of February, but it has operated also in January. There is, therefore, an entire rearrangement of the order of the scheme, from **12** to **54**, January to March. Only the group of Saints following Christmas in December is left unaltered in position: and so it has remained for the most part in liturgical usage even to the present day.

§ 1. The use of the Alternative set of ferias is more developed here than in the previous pair of MSS., but there are none adopted for LXX and LX. Eastertide also remains unaffected. There is, however, a full use of them in the period after Whitsuntide, and in Advent. Some of those added in the autumn are unusual.

§ 2. Provision is made for Embertide both in Whit-week and in the third week after Pentecost.

§ 3. The Sundays are reckoned thus: Pent^{6}, Apost^{4}, Laur^{7}, Ang^{6}, and five before Christmas.

§ 4. There are many Saints added by the second group of MSS. which were not in either of the first pair. Note:

Jan. The Epiphany has its octave. St. Fabian is omitted.

Feb. 'Cathedra Petri.' St. Matthias.

Mar. St. Benedict.

Apr. St. Mark. Evang.

May. Invention of the Cross.

June. St. Vitus (on the 4th).[a]

July. St. Mary Magdalene. St. James.

Aug. 1. Septem Fratres (**171**) is repeated here as 'Eodem die nat. Septem Fratrum'.

Aug. 24. St. Bartholomew.

Sept. The Nativity of the B.V.M. **216** has the genealogy added as an extra Gospel. St. Matthew, with Vigil.

Oct. St. Luke. SS. Simon and Jude, with Vigil. Vigil of All Saints.

[a] See above, p. 140.

Nov. All Saints is added in with **242**. Chrysanthus and Maurus are brought here and joined to **257**.

Dec. St. Thomas.

§ 5. Note the first appearance of Trinity Sunday in Qc thus: After Oct Pent **143**. Item ipso die de S. Trinitate 145 Jo = Asc^{1} **134**.

Analysis of Le

Incipiunt capitula evangeliorum

In vig. nat. d. hora nona Statio ad S.M. **272**.
In nocte ad S. M. Maiorem. **1**.
In mane ad S. Anast. **2**.
In die ad S. P. **3**. **4–8** Nativ^{1} *Erat Joseph.*
9, 10, 13. Oct Theoph = *E*^{1}*w*.
11 (Theoph^{1}). **15** (Theoph^{2}). **16–19**. **20** (Theoph^{3})–**3**.
27 (Dom. iv). **29, 31, 32**.
33 (Dom. v) with feria iv. 140 Mt. *Accesserunt ad J.* (p. 155), and **34** (as 'Item alia'),[a] **36**.

Sanctorale. January. **12, 14, 24, 25, 28, 30, 35**.
February. **42, 43, 48**.
22nd. Cathedra Petri. *Venit J. in partes* = **161**.
24th. St. Matthias. *Conuocatis J. duodecim* = **46**.
March. **53**. 21st. St. Benedict *Ecce nos reliquimus*. **54**.

Temporale. LXX. **55–7**. Lent **58** &c.
Note L v. 65 Lu. (vii. 2–10) Centurionis cuiusdam seruus . . . . sanum.
After **60**, Sabbato 'vacat' and *Cum sero*.
Item. 42 Mt. (vi. 5–8) Cum oratis . . . . petatis eum.
Then **61** &c. The Thursdays are Johannine. XL^{2} 'vacat' with *Egressus* = **65**. XL^{5}vii has rubric with both *Nisi manducaueritis* and *Subleuatis*. The Marcan Passion is on XL^{6}iii: and no Station is given.
Easter. Pasch vii. *Una sabbati*. Oct. Pasch. *Cum sero*[b] and for feria ii *P*^{1}*f*.
April. **111, 112**.
26th.† St. Mark. 109 Mk. (x. 25–30) *Facilius est* (p. 155).
113, 114. 132 and **133** (misplaced), **117, 119**.
May. **120, 121**. Eodem die Inventio S. Crucis *Erat homo* = **112. 123, 124** (G. and Epimachus).
125–40. Pent v. *Conuocatis*.

[a] Qc has 34 as feria vi and 36 as sabbato.

[b] Qc has **110**.

Feria vi ad Apostolos. 122 Mt. (xii. 28–32) Si ego in spiritu . . . . in futuro.

Sabbato in xii lect. ad S. Petrum *Pent s.* **143** (Oct Pent).[a]

JUNE. **144.** *Tw.*

Die iv mense Junio nat. S. Viti. *Nolite arbitrari*, **146.** *Tf.*

T[1] (Ebd ii post Pent); **149.** *T*[1]*w.* and *f.*

T[2] (Ebd iii post Pent), *T*[2]*w.* and *f.* for ferias iv and vi 'mense quarto'. Sabbato in xii lect. ad S. Petrum *T*[2]*s.*

T[3] (Pent[4]) **155.**[b] *T*[3]*w.* and *f.*

T[4] (Pent[5]) **156–9.**

159 (Pent [6]), **160–2, 163** (Apost[1]).

JULY. **164–7, 168** (Apost[2]), **169–71.** *T*[7]*w.* and *f.*

174 (Apost[3]), **176.**

22nd[c] St. Mary Magdalene. 74 Lu. (vii. 36–50) Rogauit Jesum . . . . in pace (Cp. *T*[17]*w.*).

177. 25th St. James. 113 Mk. (x. 35–45) Accesserunt ad J. . . . . pro multis. *T*[8]*w.* **178** for feria vi.

180, 181, 182 (Apost[4]), *T*[9]*w.* and *f.*

Ebd v. 236 Lu. = T[10] *Cum appropinquaret.*

AUGUST. **185. 171** ('Eodem die nat. Septem Fratrum' repeated).

186. *T*[10]*w.* and *f.* **188** (Apost[6]), **189–94, 197–201, 203.**

204 (Laur[1]), **195.**

24th St. Bartholomew *Facta est contentio* = **177.**

196. *T*[12]*w.* **198, 199, 210** (Eodem die Decoll.). *T*[12]*f.*

30th SS. Felix and Adauctus. *Nihil enim opertum* = **190.**

211 (Laur[2]) **212, 213, 214** (Laur[3]). *T*[12]*w.*

SEPTEMBER. **216** and Item *Liber generationis* (*A*[2]*f.*), **217, 218.**

219 (Laur[4]), **220–3, 224** (Laur[5]), **225, 226.** *T*[16]*w.*

228 (Laur[6]), **229** = *T*[17]*w.* *T*[17]*f.* and *s.*

232 (Laur[7]). 20th Vigil of St Matthew. 38 Lu. *Vidit J. publicanum* = **227.**

21st St. Matthew. 71 Mt. *Vidit J. hominem* (p. 80).

T[18]*w.* and *f.* **236, 237.**

238 (Ebd i post SS. Angeli), *T*[19]*w.* and *f.*

OCTOBER. T[20] (Ang[2]) **239.** *T*[20]*w.* feria iv = *T*[21]*f.*

T[21] (Ang[3]) **240.** 18th St. Luke *Designauit d.*

T[21]*w.* Feria vi = **256.**

245 (Ang[4]) with *T*[22]*w.* and *f.*

27th Vigil of SS. Simon and Jude *Ego sum vitis.*

28th SS. Simon and Jude *Haec mando.*

31st Vigil of All SS. 151 Lu. *Nolite timere.*

[a] Qc adds 'Ipso die de S. Trinitate' = **134.**

[b] Qc does not omit **154.**

[c] Not in Qc.

November. 1st Caelebratio omnium SS.[a] et S. Caesarii **242.**
249 (Ang[5]), *T*[23]*w.* and *f.* **243, 244.**
255 (Ang[6]), **246, 247.** *T*[24]*w.*
Feria vi. 218 Mt. *Homo q. habebat* (p. 127). **250–2.**
29th SS. Saturninus Chrysanthus and Maurus = **257.**
260 (Ebd v ante nat. d.), *T*[25]*w.* and *f.* **258–9.**
December. **265** (Ebd iv), **263.** *A*[1]*w.* and *f.*
266 (Ebd iii), *A*[2]*w.*, *f.* and *s.*
267 (Ebd ii), *A*[3]*w.*, *f.* and *s.*
268 (Ebd i), **269.** 21st St. Thomas *Thomas unus* = **110, 270, 271.**
The Votives are as in the Standard series.
Finis

There is also another pair of MSS. to be described here, *viz.* Lg and Qs, which have a capitulary the earlier part of which closely follows the second group, and especially Le, while the latter part from June onward corresponds with Re and the first group (p. 184).

The centre of this whole class seems to be Echternach, so far as the illumination is concerned. It does not follow that the liturgical centre is the same, though there is evidently a common and recent type of capitulary lying behind the group.

Le. London, British Museum MS. Harl 2821. G-B of the 11th century with elaborate illumination and decoration: a fine instance of the 'Echternach' type.
Note f. 2[v]. Christ in Majesty; and facing on f. 3. A deacon (? St. Stephen) introducing a priest, holding a book (? abbot or scribe.) See the analysis above.
f. 185[v]. Capitulary. ff. 199. 255×183.

Qc. Paris, Bibl. Ntle. MS. 9390. G-B of the 10th century which is closely allied to Le, but exhibits some differences.
f. 177[v]. Capitulary with no heading. ff. 190.

Lg. London, British Museum. MS. Egerton 608. A small G-B of the 11th century, rough in workmanship; a poor specimen of the Echternach type. At ff. 2, 2[v] it has the same themes as in Le, but badly executed.
f. 168[v]–177. Capitulary. ff. 177. 235×167.
Qs. Paris Bibl. Ntle. MS. 10438. A similar G-B to the above. It probably hails from Metz: it has an ivory in the binding. It is said to belong palaeographically to the same class: the entries in its Capitulary are so cut down to a minimum that the MS. is not taken now into further account.

[a] Qc has *Videns J. turbas*; and Caesarius is separate.

The binding is in wooden boards; from the front one a plaque has been taken away.

X. C

A third and different stage in the policy of rearrangement is exhibited in MR. It has not been carried out in January, nor in February, for here the old order is preserved down to **50**; eight weeks survive out of the ten after Epiphany which the Standard had provided, and only the 9th and 10th Sundays have been suppressed, **51** and **52**. At Septuagesima and Sexagesima ferial gospels have been imported from the Alternative series. On the other hand in April there begin to be some signs of a policy of omitting the week-day Gospels: those of the week after Low Sunday are lacking, and St. Vitalis has gone out with them, **115–18**. Only **130** survives in Eastertide; but on the other hand some have been brought in from the series of Alternative ferias. $P^2w.$ and *f.*, $P^3w.$, $Asc^1w.$ and *f.*

In June radical changes begin: all the Standard ferias are omitted until 'Dom. v ante Nat. Domini' is reached, and none are brought in from the Alternative series.[a] At the same time the separation of Sanctorale from Temporale begins month by month. The plan, however, is begun half-heartedly. June starts with a block of Saints extending to the 18th of the month, SS. Mark and Marcellian **154**. Then comes the first of the four added Sundays T^1: it is followed by a Saints' day—SS. Protasius and Gervasius **105**, and T^2 comes next. The second half of the month is divided into a block of Saints' days and a block of Sundays containing T^3, T^4, T^5 (**159**). July also is not quite whole-heartedly treated; for a Sunday T^6 (**163**) has been allowed to stay more or less in its place within the group of Saints with which the month opens. The other Sundays of the month follow at the end of the group. Thenceforward this is the regular plan, that the month should begin with its Saints, and end with its Sundays; and it prevails from August to December, except in the Ember weeks.

Some other unusual characteristics of this MS. deserve notice.

§ 1. It omits of the Saints of the Standard series the following: **129 bis, 150, 175, 202, 205, 206, 209, 223, 235, 241.**

All of them had, as we have seen already, a rather insecure position there.

§ 2. The additions and modifications are more interesting.

At **125, 126** Nereus Achilles and Pancras are combined, with the Gospel *Ecce ego mitto*.

[a] Except T^3w, which perhaps crept in by mistake; and **166** (T^6iv) which has survived, being disguised after T^4 and not in its usual place.

At **129** the Dedication is provided with the Votive Gospel **284**.

At **149** Basilides, with Cyrinus Nabor and Nazarius also, has *Attendite*.

After **158** is added the Translation of St. Leo, as is usual in the Martina type.[a]

At **171** there is only one Gospel for the Septem Fratres: and elsewhere also some alternatives are omitted.

At **201** the Assumption has a Vigil with *Exsurgens* = **270**.

At **210** the Gospel is set only for the Decollation. SS. Felix and Adauctus are set separate, with 242 Mt. (xxiv. 1–13) *Egressus J.* (See p. 118.)

After **217** at Sept. 9 is Gorgonius[b] with *Si quis venit*.

At **226** is Lucy and Geminian with *Nihil opertum*.

Besides these, the usual Apostles, SS. James, Bartholomew, Matthew, Luke, Simon and Jude, Thomas, have come into place.

§ 3. In Lent XL^2 has 18 Mk. *Venit ad J. leprosus* = **17**. The Johannine Gospel is added at XL^2v and XL^4v. At XL^3v is added 50 Jo. *J. autem cum cognouisset* (see p. 135) and at XL^5v the Johannine gospel alone is given.

§ 4. At the octave of Pentecost there is prefixed to Feria vii of the Ember week, **142**, 116 Mk (x. 46–52) *Et veniunt Hiericho*, otherwise begun as *Proficiscente Jesu* (p. 160).

In the September Embertide in place of **230** and **231** are $T^{17}f.$ and *s*.

§ 5. As Advent approaches ferias begin to appear again. After **255** T^{24} is followed, not by **256**, but by 218 Mt. *Homo q. habuit duos f.* (p. 127). Into the following week are imported $T^{25}w.$ and *f*. Then Adv^1 is followed by $A^1w.$ and *f*.; Adv^2 by $A^2w.$ and 1 Mk. (i. 1–8) Initium euangelii. . . . sancto.

A^3 is followed by the Ember days, which have as Gospels A^3vii, A^2vi, and Cum audisset = $Epiph^1$ *vi*.

December has **263** St. Lucy, St. Thomas with 216 Jo. (xx. 24–29.) Thomas autem unus . . . . crediderunt (cp. **110**).

Then follows 'Dominica proxima ante nat. dom.' **268**, with **269** for feria iv, and **270** for feria vii.

Here the capitulary, as given by Leidinger, ends.

MR. Munich MS. 4454. G–B of the 11th century from Bamberg: probably given to the Cathedral by Henry II. As described and analysed in G. Leidinger, *Miniaturen*, vol. vi (Munich, 1921).

f. 245v. Capitulary. ff. 260. 305×233.

[a] It has Theoph. i and iii as well as Leo, which also suggests that this is derived from a Martina capitulary.

[b] See vol. I, p. 133 &c.: one of the Gelasian elements.

X. D

Side by side with MR. may be placed TM, in order to exemplify another stage in the disintegration before the ultimately usual method was reached of dividing (except at Christmastide) the Sanctorale from the Temporale.

§ 1. The opening is unusual. 'Incipit Breviarium[a] iv. Evangeliorum'. The list begins with **272**. After **11** there is the octave of the Epiphany with *E*[1]*w*., then 'In proxima die ante octauas theophanie' with **13**. Then the setting apart of the Saints in blocks begins with St. Felix **12** and St. Marcellus **14**. The second and third weeks after Epiphany with their ferias follow. Then a second block of Saints—St. Prisca, St. Sebastian, and St. Agnes; then three more weeks Theoph[4-6]. In February only the Saints appear, as the weeks Theoph[7-10] have been omitted; and similarly in March there are only Saints. In February there remain Purification, St. Agatha, and St. Valentine, and there is added 'Cathedra Petri' with *Venit Jesus* (= **161**) on the 22nd. April makes a group of the three usual Saints (the first two have unusual Gospels),[b] followed by the weeks after Easter, with alternative ferias. May similarly groups its Saints together, and includes among them on the 13th St. Gengolfus of Bamberg with *Ego sum vitis vera*; but at the end of the month and beginning of July the grouping is not quite tidy.[c]

June has its Saints grouped at the beginning, and so have all the rest of the months, except two. August is divided into two sections each containing a group of Saints followed by the corresponding Temporale. December has no Saints' days except St. Lucy and St. Thomas, which come together between the third and fourth weeks of Advent.

§ 2. The use of ferias is peculiar. In January the usual Gospels are given (but rearranged) with two additions. In Septuagesima, Sexagesima, and Eastertide much is drawn from the set of Alternative ferias. After Whitsuntide the ferias are to a large extent 'peculiar', when they are not from the Alternative set. It seems unnecessary to put them on record here.

§ 3. A number of the Saints' days of the Standard series are omitted such as commonly are wanting in later lists; some are combined in ways already familiar to the reader. But the following deserve notice here, besides the commonly added Apostles' days.

[a] See p. 169.] [b] Tiburtius &c. has *Videns*, and George has *Si quis venit*.

[c] Urban **131** follows **143** (Oct Pent). June begins with Marcellinus and Peter **144** followed by two unusual ferial gospels, 52 Lu. *Diligite* and 246 Lu. *Attendite*.

Cathedra Petri Jan. 22.
Gengolfus May 13.
Octave of St. Lawrence August 17, to which **192** is transferred.
Corbinian is added to Hadrian at Sept. 8, with *Ecce ego mitto*.
Gorgonius Sept. 9. *Si quis venit*.
Geminian with Lucy at **226**, but the Gospel is *Nihil opertum*.
Emmeram, Maurice and his companions Sept. 22. *Videns J. turbas*.
Chrysanthus with Saturninus at **257**.

At the same time it must be observed that the old association of gospels with Saints' days has in a good many other cases been given up in favour of a new one[a]: indeed considerable redistribution has taken place, which has further destroyed the old tradition (cp. XI, § 2).

§ 4. There is no Commune or set of Votives surviving.

TM. Rome, Vatican MS. Regin. 10. This G-B is a copy made in the 11th century of a book written by order of Ambricho Bishop of Regensburg and Abbot of St. Emmeram (864–91). The inscription on the page preceding the capitulary has been deciphered by Dom Wilmart,[b] thus: 'Hunc librum iiii^{or} euang. Ambrusio ven. ep's scribere iussit donauitque eum ad lectitandum in usum et seruicium S. Hemmeramni. Quisquis autem &c. . . .'

The capitulary beginning at f. 171 occupies two quires of eight and is probably later than the body of the book. It has been considerably altered (*l. h.*)

X. E

Another stage in the separation of Sanctorale from Temporale is well shown in a group of three Gospel-Books which evidently have their common origin at Landevennec in Brittany. The immediate provenances of the two English ones are Exeter and Barking, while the third was said, when sold in 1819, to have come 'from the monastery of Como'. The two are now at Oxford (Oe and Ob); the third is at New York (Harkness).

§ 1. The capitulary of the year is divided into seven sections.
(i) *Sanct.* Vig. Nativ–Annunc.
(ii) *Temp.* Nat iv^{1}–Theoph^{10}.
(iii) *Temp* Septuag–Oct Pasch.
(iv) *Sanct.* Saints of April and May.

[a] Note **125/6** combined with *Ecce ego mitto*: **149** add Cyrinus Nabor and Nazarius with *Attendite*: **181** Abdon and Sennen with *Videte ne quis*: **192** moved to the Oct of Lawrence: **210** Felix and Adauctus, separate, with *Egressus J.*

[b] *R.B.* xli (1929), 368.

(v) *Temp.* Oct Pasch[1]–Oct Pent.
(vi) *Sanct.* Saints of June–December.
(vii) *Temp.* Oct Pent[1]–Adv[4] and Embertide.

From this point it is but a step to the complete separation into two sections *Temporale* and *Sanctorale* (except at Christmas), which is the plan of modern books.

There are other points of interest in this type which deserve notice.

§ 2. The additional Saints' days are very significant:
Jan. 25. Proiectus. *Si quis venit ad me.*
Feb. 1. Brigida. *Simile . . . . decem.*
Feb. 22. Cathedra Petri. *Venit J. in partes.*
Mar. 3. 'Nle. S. uuinuualoei.' *Vigilate.*
Mar. 21. St. Benedict. *Vigilate.*
Apr. 28. 'Trsl. b. uuinuualoei conf.' *Homo q. nobilis.*
May 4. Invention of the Cross. *Erat homo.*
May 13. 'Dedic. basilicae S. uuinuualoei conf.' *Non est arbor* **283.**
June 1. Nicomede. *Si quis vult.*
July 6. Trsl. Benedict. *Vigilate.*
July 28. Sampson. *Homo q. peregre.*
Aug. 1. Machabees. *Jussit J. discipulis* = **165.**
Aug. 17. Octave of Laurence. *Si quis vult.*
Sept. 22. Maurice and Candidus. *Sint lumbi.*
besides SS. Bartholomew, Matthew (and Vigil), Luke, Simon and Jude (and Vigil), and All Saints with Vigil.

The three feasts of St. Winwaloe, the founder of Landevennec, point to that monastery as the ultimate source of the type. One of the group, Oe, adds at May 1 St. Corentin of Quimper. The entry of St. Sampson points also to a Breton connexion.[a] Further there is a Benedictine connexion, which corresponds with the fact that Landevennec became Benedictine in 818.[a] This list of Saints also shows signs of Gelasian influence, as will be seen in the chapter following. A fragmentary Kalendar of the 11th century at Copenhagen has the three feasts of St. Winwaloe and that of St. Corentin in capitals.[b]

§ 3. The entries for Sundays and ferias have some points of interest.

(*a*) All the ten weeks after Epiphany are still preserved, and they look more than usually imposing in their isolation. The first Sunday No. **11** is duly followed by **13** as Theoph[1]iv, but Gospels

[a] *AA.SS.* March, i. 243 and ff.
[b] *D.A.C.L.* sub voc. Landevennec, vol. viii, col. 1255.

are then provided for the Friday and Saturday by transferring **16** and by putting **39** here as well as in its usual place.

(*b*) This feature is common to XA above (p. 183); and another similarity between these two groups is seen in the ferias after Septuagesima and Sexagesima.

(*c*) After Easter some use is made of the Alternative series, but only in the first two weeks after Low Sunday.

The Octave of Pentecost has as an alternative gospel *Respiciens* as above at p. 161.

There are 25 Sundays after the Octave, beginning with T^1–T^4: T^{10a} takes the place of T^{10}; T^{25} is called 'Dom v ante nat. dom.' The corresponding ferias in this period are more puzzling. Ob gives none except in Embertide; Harkness none even then. Oe leaves a good many places blank, notably the weeks of T^2, T^4, T^5, T^{19}, T^{21}, T^{22}, T^{23}, but inserts the following: T^1 adopts for its Wednesday and Friday **145** (again) and *Tf.*; T^3 takes **140** and **141**; T^7 takes **178** and **164**; T^8 has one form of **183**, while T^9, more normally, has another; T^{15} similarly has **227**, which also follows T^{16}. Later on T^{20} adopts **248**. In short there is next to no use of the Alternative series, and a very clumsy, novel, and partial use of the Standard series.

§ 4. Note also that in Lent for XL^1v the Johannine Gospel is given, but the Standard Gospel is added with the rubric 'Quidam eodem die legunt'. Both alternatives are given also at XL^2v and XL^4v, but elsewhere there is only the Standard Gospel.

§ 5. There is no list of Votives, or Commune.

§ 6. Lastly attention should be called to the long introductory rubric which with small textual variation is common to all these MSS.

§ 7. This group of MSS. clearly has a common origin: neither is copied from any other. The difference in the use of the ferias which has been mentioned shows this; and besides there are a good many places where small variations are evident, or one MS. is more accurate than the others. Oe alone has the entry of St. Corentin at May 1—an addition to SS. Philip and James. But it is also in the Kalendar at Copenhagen. Also it adds in a later hand St. Nicholas and in the margin St. Thomas.

It would be interesting, if it were possible, to trace the road traversed between Landevennec and Oxford. The step to Exeter was an easy one: not only was the connexion between the cult of St. Winwaloe a natural link between the Celtic West of England[a] and the Breton Cornouaille, but the troubles from the Northmen

[a] Four churches and three chapels in Cornwall are known to have been dedicated to him.

which afflicted Landevennec in the 10th century sent the monks as refugees across the water: *e.g.* to Athelstan *circa* 913.[a]

It is only in the Exeter MS. that there is found St. Corentin on May 1 or the later additions in December.

The link with Barking is more obscure. Exeter or Cornwall may have been a station on the road, but there are other possible routes. Other refugees carried the fame and relics of St. Winwaloe to the great monastery of Blandinium by Ghent; and a similar movement brought his cult to Montreuil-sur-mer. So in the martyrologies the Saint was assigned to Ghent or Blandigny,[b] or else to Picardy, as in the Exeter Martyrology.[c]

In later usage at Exeter, there is no continuance of any feast of St. Winwaloe to be found, so far as the Grandison Ordinal of 1337 is concerned; but the date of his translation, April 28, is in the Martyrology of Exeter, both in its earlier and in its later form.[d] It was also among the additions made to the Kalendar incorporated in the Leofric Missal. At Barking the Ordinal of 1404[e] shows the observance of Feb. 26, probably by transference from March 3, in order to avoid Lent. In neither place is there any sign of the translation to Blandinium, which was observed on August 1.

At Montreuil (at any rate in later days) the local festival of St. Winwaloe was on the third Sunday in July, of which also there is no trace here. The tradition therefore seems to have come from Brittany through Exeter, in spite of the martyrology's note 'in Pikardia', which is presumably an afterthought, or due to the martyrological, rather than the liturgical, tradition. The journeyings of the Harkness MS. cannot be traced before the 19th century. It is the oldest of the group, and perhaps was written at Landevennec in the 9th century. Oe is probably a century later, and was new when Leofric brought it, probably from abroad, to Exeter for his Cathedral. Ob can hardly have been written before *c.* 1000, nor elsewhere than in England.

The MSS. are as follows:

Ob. Oxford, Bodleian Library, MS. Bodl. 155 (1974). G-B formerly at Barking Abbey, of the 10/11th century. It belonged in the 16th century to Stephen Batman, the chaplain of Abp. Parker.

[a] de la Borderie, *Cartulaire de Landevennec.* (Rennes, 1889), p. 156.

[b] *AA.SS.* i. 243; March 3.

[c] As printed in *Ordinale Exon.* (H. Bradshaw Soc., vol. xxxviii), 386.

[d] See Bishop Grandison's form as above, and the earlier form in Doble, *Remarks on the Exeter Martyrology* (Bristol, 1933).

[e] H. Bradsh. Soc., vol. lxvi, p. 199.

f. 182ᵛ. Incipit argumentum quomodo in eodem annali libro exponendo nomen euangelistae cuiusque[a] sit uel tituli numerum euangelia in corporibus praecedentium librorum sine ullo errore reperiantur quae dominicis aut festis diebus uel etiam cotidianis diebus[b] secundum cuiusque diei uel ebdomadę uel mensis uel temporis[c] congruentiam in ecclesia per totum annum conueniant ad legendum.

viiii Kal. Jan. in uigilia natiuitas domini. **272.**

viii Kal. Jan. ad S. Mariam maiorem in nocte. **1.**

&c. &c.

The capitulary ends with the Advent Ember-Saturday. f. 196.

f. 196ᵛ (ult.). 'Her seiþ hunȳcel landes Gilebeard . . .' Lands of Gilbert of Stefford (11th cent.) recorded. See Hickes, *Thesaurus* (1703), iii, p. 10 of the Dissertation. A copy (13th cent.) of a Grant of tithes at Laleseia to Barking. See also Dugdale, *Monasticon*, i. 439, No. IV.

f. 182ᵛ. Argumentum and Capitulary. ff. 196.

Oe. Oxford, Bodleian Library, MS. Auct. D. 2.16 (2719). G-B formerly at Exeter Cathedral, and utilized to record at f. 1, 2 the benefactions of Leofric (†1071) to his new see. It is not itself mentioned among the books therein recorded as having been given by Leofric to Exeter, but the gift is recorded separately here on f. 6ᵛ. See the benefactions in *Monasticon*, ii. 527, and a discussion of the list in Warren, *Leofric Missal*, pp. xxi–xxiv. Compare *The Leofric Collectar* (H. Bradshaw Soc., vol. lvi), p. ix., and *The Exeter Book* (1933), Introduction, Chapter II. The book came to Oxford by presentation to Sir T. Bodley from the Dean and Chapter in 1602.

Originally there was a set of crude representations of the Evangelists: but a rival representation in later AS. style and highly coloured was added at f. 72 for St. Mark, and substituted for the original St. John at f. 146.

ff. 8–14 contain a list of relics prefixed to the main book.

A facs. of the Genealogy (f. 29) is given in Frere, *Bibliotheca Musico-liturgica*, i, pl. 9.

At f. 191 are two short additions omitted in the Prolegomena.

f. 178. 'Incipit argumentum' &c., as in Ob. ff. 194. 320×244.

Harkness. New York Public Library, Harkness Gospels (formerly Phillipps MS. 4558) as described in Morey, Rand, and Kraeling, *The Gospel-Book of Landevennec* (1931), with some facsimiles, including the whole of the Capitulary.

f. 144. 'Incipit argumentum' and Capitulary. ff. 195. 298×212.

X. F

It will be convenient to add at this place a reference to three German G-Bs which exemplify the growing divergence of the later books from the Standard type.

[a] Oe cuiuscumque. [b] Oe omits. [c] Oe temporibus.

MF. Munich, MS. 14222. A G-B from Regensburg. Analysed in Swarzenski, *Denkmäler*, i, p. 206, col. 1.

f. 186 Capitulary. ff. 199. 291×105.

§ 1. The Standard text has undergone additions both of ferias and Saints' days; as well as omissions, many of which may be merely due to carelessness. At the opening there is no Nativ[1], which may be a piece of conservatism; also no. **11** Theoph[1], which is probably due to carelessness; but Oct Theoph *Venit J.* has been taken in.

§ 2. At LXX the Alternative ferias fill the vacant places.

§ 3. In Lent XL[2] has 93 Mk. *Profectus J.* (p. 93). At XL[6] 232 Lu. *Cum appropinquaret* (p. 78) is added. The Marcan Passion has been incorporated and at Pasch vii is *Una sabbati.*

§ 4. In Eastertide most of the Alternative ferias are adopted.

§ 5. After Pentecost only a smaller number.

At **142** add *Pent vii.* T^{1} has *w.*, then after **149, 150** come **153** for Feria vi and T^{2}*vii* for Embertide.

Oct Pent[2] = T^{2}; Oct Pent[3] = T^{3} precede **154, 155**; then comes Oct Pent[4] = T^{4}. After **156–8** No. **159** becomes Oct Pent[5], and so on. Alternative ferias are introduced after **171** $T^{7}w$, after **183** $T^{9}f$. After **288** the Ember days are **230** $T^{17}f.$ and *s.* T^{18} (**232**) has both sets. T^{20} follows **244**; then, after **246–8, 249** is used as 'Ebd xxi' with $T^{21}w.$; then **245** becomes 'Ebd xxii' and **250** follows; and so the dislocation ends with **255** as 'Ebd xxiii'.

§ 6. Advent has the ferial additions only in the two first weeks.

§ 7. Most of the Apostles' days are added including Cathedra Petri; for Matthias, Vig. *Circuibat*, Day *Conuocatis J. duodecim*; James, Bartholomew, Matthew, Simon and Jude, All Saints, with Vigil. Note also Emmeram, Maurice and Comp. *Videns J. turbas* (as at All Saints). Vigil of Michaelmas 354 Mt. (xxviii. 7) Videte ego praedixi vobis omnia . . . . (Cp. $P^{1}f.$).

Note also that **175** Kyriac is joined to Praxedis **176**; Sabina to Decollation with No. **210**; while Felix and Adauctus are separated from it, with *Cum persequentur.*

Note the omission of **148, 169, 202, 215, 227.**

At f. 186 at the end of Vig. Nativ. there are added on a blank space the entries 'Pro iter agentibus' and 'Contra judices'. Overleaf come the usual Votives 'de diversis causis', the Standard set, but with alterations (*l. h.*).

TD. Rome, Vatican MS. Ottob. Latin 74. G-B of Henry III (or II). As given in Swarzenski, *Denkmäler*, vol. i, p. 206, column iii, with a description in Cap. III.

It is very similar to the preceding MF. But it lacks St. Matthias; St.

George, Vigil of St. John Baptist, St. Eustace. At XL^2 it has only *Profectus Jesus*; and it varies slightly in some places in regard to the inclusion or exclusion of some of the ferias, especially at the beginning of Advent. It has **148, 169, 264.**

Kr. Krakau MS. 208. G-B of Henry IV. As given in Swarzenski, *Denkmäler*, vol. i, p. 206, column iv, and the description, pp. 178 and ff. Also very similar to MF.

It has only **171** for Septem Fratres and omits **175**. It omits also **147, 179, 183, 184, 192, 195, 196, 202; 205** and **206** coalesce; omit **230–232.**

At T^{10}iv instead of **187** it has *Vespere aut facto* = **183** from the previous week. There is no **235** Eustace, no Vigil of Michaelmas, no Mark **239**, no **253**. $T^{21, 22}$ are placed properly after **248.**

X. G

A group of MSS. from Hildesheim has been edited by Beissel. One of these has already been cited above. The main part of the group is of later date, and consists of one notable MS. and two subordinate ones written on the same model.

Bernw. Hildesheim, Dom. MS. 18. G-B of St. Bernward of Hildesheim (†1022) in Beissel, *Des Hl. Bernward Evangelienbuch* (1891), pp. 51 and ff.: a gift from the Bishop to the Abbey of St. Michael with inscription at f. 231^v. As a dateable MS. it has a special interest, showing the continuance of the Standard type though with many additions and omissions. It is a careless example and not a safe basis for deduction.

Note at May 3 Invention of the Cross is added; many festivals are omitted, but St. Matthew, SS. Simon and Jude with Vigil, and All Saints with Vigil are included.

The Additional Sundays have been added in June and October; and T^{10a} in July takes the place of **185.** Many ferias are omitted and only a few are taken from the Alternative series.

The Votives are very few and do not include a Commune Sanctorum. f. 231. Bernward's presentation-quatrain. 278×205.

The two others collated are MS. B which closely follows Bernward, and MS. C which is a G-B ascribed to Hezilo, Bishop of Hildesheim (1054–79).

X. H

Qo. Paris Bibl. Ntle. MS. 325. G-B from N. Italy, as may be judged from the inclusion at December 5 of St. Dalmatius mr. with the unusual Gospel 39 Mk. (iv. 21–) Numquid venit lucerna. This gives it a certain interest and importance[a]: but it exhibits a clumsy remodelling of the capitulary, and only a re-

[a] See Lanzoni, ii. 823, 830, 833.

stricted use of the Alternative ferias, side by side with a number of peculiar gospels.

Note at Oct Epiph 13 Lu. (iii. 21–iv. 2) *Factum est cum baptizaretur*, p. 148. Epiph[1] 'in Pachimis' **11**, as in Amc and Lf (p. 145).

In the early part of the year up to Lent the only Saints-days are Hypapanti, and the Annunciation, misdated.

At Theoph[4] (**27**) 'Concordia' brings in the parallel Gospels from St. Mark and St. Luke. At feria iv, No. **27** is continued (Mt. viii. 28–34) Cum venisset . . . . a finibus eorum; and **29** is assigned to Theoph[4]vi.

There is 'Concordia' also at LXX, LX, and L, as well as some use of the alternative ferias.

At L vii add 51 Jo. (vi. 15–26) *Fugit J. in montem* (p. 135).

At XL[5]vii add *Qui credit* = **122**. At XL[6] add *Cum appropinquasset* = **265**, and there are other additions in Holy Week: on the Monday the Station is at St. Praxedis.[a]

At Oct Pasch iv is *P[2]f.*, and 'Concordia' adds the two parallels here. In later weeks of Eastertide also peculiar gospels are brought for the week-days.

At Litania maior add 53 Mt. *Petite* (p. 136).

Asc[1] iv is 153 Jo. *Subleuatis*, and Pent vii is *Surgens* = *Pent s.*

The ferias brought in with T[2] are from the Standard, and with T[3] from the alternatives, and also for Ember week.

At T[4] add 49 Mt. (vi. 34–vii. 6) Nolite solliciti . . . . disrumpant vos. The additional Sundays have been added in June, but not those in October.

The rest of the list is more normal except that it has ejected all or most of the Saints. All are gone from Eastertide; and the chief ones only survive subsequently such as St. John Baptist, SS. Peter and Paul, St. Laurence, Assumption with Vigil, Michaelmas.

After the Advent Embertide, headed 'In nataliciis SS.', are the exiled Saints so far as they survive. Two only in April, five in May, two in June, and so on to the end. This half-hearted Sanctorale contains James, Bartholomew, Matthew, Nativ. B.V.M., Jerome, Luke, Simon and Jude, All Saints, together with the survivors of the old set. It ends with St. Dalmatius and St. Thomas. A peculiar form of Commune and of Votive-series follows.

The Capitulary occupies ff. 3–16[v].

[a] See vol. I, p. 20, note a.

X. J

A more tidy example of the carrying out of the separation of Sanctorale from Temporale may be exemplified by Qm, which is a MS. of the 11th cent., unfortunately incomplete.

Qm. Paris Bibl. Ntle. MS. 9392. G-B, a late copy of an earlier style.

The first section of Temporale ends at **36**. It has Theoph^{5}iv *Accesserunt* (p. 155), followed by **34, 36**.

The second section contains the SS. of Jan.–March, including Cathedra Petri, Matthias, and Benedict.

Between LXX and Oct Pasch there is little variation from the Standard. The vacant places have been filled up much as usual; the Lenten Thursdays have the Johannine set.

The Saints of April and May follow, including Mark *Desi-gnauit* and Invent. Crucis *Erat homo*.

Then the rest of the Temporale, as far the September Ember-tide.

Note *Pent s*, followed by Oct Pent **143** with Ember-days **145, 148**, and **142**. The September days have **229**, *T*^{17}*f*., and **231**.

The rest is incomplete, containing only the Sanctorale from June to October. Note Cyrinus Nabor and Nazarius on June 12, Trsl. of St. Benedict July 11, and St. James. In August Inv. of St. Stephen **169**. Arnulf **12** *Qui vos audit*. Octave of Lawrence. Bartholomew. Felix and Adauctus (on 30th) with 133 Jo. (xv. 9–11) Sicut dilexit . . . . impleatur.

September has Gorgonius with *Nisi granum*. Exalt. Crucis has 108 Jo. (xii. 32–6) Ego si exaltatus . . . . lucis sitis. Matthew with Vigil. Maurice with *Descendens* **243**. Jerome *Vigilate*.

October. Remigius, German, and Nicetius with *Sint lumbi*. Simon and Jude with Vigil [end].

The Table occupies ff. 166^{v}–170^{v}. There are illuminated initials, borders, and figures of Evangelists.

X. K

One further example of the break-up of the old capitulary may be added. Barb. is an Italian G-B of the 10th century, which has gone some part of the way in reconstructing the Sanctorale by grouping together the Saints in the summer section from June to December after Pent vii; then the Sundays from Pentecost to the end of Advent are collected—Oct Pent$^{1-24}$ + Nativ^{-5} to Nativ^{-1}. The ferial Gospels for the most part are left out. After

Theoph[2] are two drawn from the Alternative series; after Theoph[3] the two of the Standard series (**21, 22**). Theoph[4] is pushed on into February, and there are blanks where the ferial Gospels of that week should be. After that there is nothing left but festivals up to LXX. Eastertide has lost all its ferias, so that it consists only of Saints' days and Sundays. It is not surprising, therefore, after Whitsuntide to find the Saints' days set by themselves, and the Sundays arranged by themselves with no ferias except in the Ember weeks.

A reforming hand has gone farther. As a rule the Gospels assigned to the Saints' days in the Standard series have come through unchanged so far; but now those old associations are in many cases broken.

The following cases in the early part of the year will serve as examples:

Vincent not **30** *Nisi granum* but **205** *Si quis venit.*

Agatha not **43** but the alternative for Virgins **35**.

George not **113** *Ponite* but **170** *Nemo accendit lucernam.*

Alexander &c. not **121** *Haec mando* but **12** *Qui vos audit.*

Nereus Achilles and Pancras not **125, 126** but **169** *Videns J. turbas.*

At May 13 instead of the rubric about S. Maria ad martyres is **201** = Assumption.

At May 24 for Urban not **131** *Vigilate* but *Sint lumbi.*

In the later half of the year most of the entries are made by reference to another place, either to the Commune or to some previous entry. Unfortunately there is no Commune in the MS., as it now is. It passes from St. Clement (**251**) to the series of Sundays; and at the end of them there follows a set of Votives, mainly those of the Standard series with some few familiar additions. This latter half-year, however, exhibits another half-dozen direct changes in the festivals, besides whatever changes may be involved in the cross-references.

There are additions to the Kalendar of some interest, but unfortunately the most intriguing of them—at Feb. 17, Nat. S. Felicis, *Homo q. peregre*—is untraceable except as an obscure entry on that day in a long list given by the Hieronymian Martyrology.

Some trace of Galasian influence may be found in some of the following unusual entries, while others are in the later Gregorian line.

Feb. 14. Vitalis with *Nihil opertum* not *Si quis vult* as at **48** nor *Ecce ego mitto* as in Gelasian sources (p. 208).

May 4. Invention of the Cross with the unusual Gospel *Erat J. eiiciens* = **75** = **187**.

May 6. In the margin[1] only. S. Joh. ante P.L. *Haec mando* (I, p. 104).
June 1. Dedic. Eccl. S. Nicomedis ('require i. mart') (vol. I, p. 112).
June 12. Nabor and Nazarius, *Attendite*.
Aug. 7. Donatus (see Silvester).
Sept. 9. Gorgonius (see a Martyr).

The occurrence of Gelasian influence is particularly interesting in a MS. of Italian origin.

The opening entries are also of interest. Vig. domini de nona **272**. Item in uig. domini in nocte gallicantu. Item de mane prima. Item in die ad S. Petrum.

Barb. Rome, Barberini MS. Latin 637. G-B of Italian origin, well written but not elaborate.

f. 129. Capitulary 'Incipiunt cap. euangeliorum huius libri ad legendum'.

X. L

Ama. Amiens MS. 24. G-B of the 10th century in an antique style. It once belonged to Corbie. The entries are curt. It is based on the Standard (Ha) but has begun to show signs of remodelling, while in other respects remaining conservative.

42 is 'Ypapanti ad S. Mariam in presepe'.

53 Gregory is not there. Many of the ferias after Epiphany are wanting: **32, 34, 37; 44, 45, 47.**

It gives L v, but no L vii. At XL[2] 'vacat'; at XL[5]vii only rubric.

At **80** it begins a verse early—Venit J. in ciuitatem.

At Pasch[4]iv a single Gospel of the Alternative series is introduced, *Pasch*[4]*w*. Pent vii has *Pent s*. On the week following there are **144, 146,** and *T*[2]*w.f.s.* for Embertide, followed by the Sanctorale of that period separately up to St. Lucy (including St. Augustine and the September Embertide). Pent[1–26] and Advent follow (with no Saints), and the Embertide of Advent.

There is no Commune and the Votives follow closely the Standard set.

Thus it shows the beginnings of the incursion of Alternative ferias and of the separation of the Sanctorale.

f. 130. Capitulary.

X. M

Zf. a G-B from S. Croce at Florence was printed by Zaccaria. It is a curious combination of novelty and conservatism. The Sanctorale is clumsily segregated from the Temporale. The ferias are mainly from the Alternatives. There is no Commune, and the Votives are those of the Standard unchanged.

CHAPTER XI

Gelasian Influence

SO far the capitularies have been allied with the 'Gregorian' forms of sacramentary: those that are connected with the 'Gelasian' books are rare. Indeed none has emerged which corresponds, even in the loose way in which Sacramentary and Gospel-Book enter into partnership, with the earlier form of Gelasian (vol. I. 35 and ff.). But a group of MSS. must now be described which has marked affinities with the later Gelasian tradition, or the 'Mixed Sacramentaries' (vol. I. 56 and ff.).

§ 1. The most clear connexion lies in the Saints' days. The following entries are specially characteristic of the Gelasian Sacramentaries[a]: those in italics are in the early Sacramentary called MS. V.

Jan. 19. *Marius* and *Martha*.
23. Emerentiana and Macarius.
25. Conversion of St. Paul. Praeiectus.
Feb. 8. *Thomas the Apostle*.
10. *Sotheris* Zoticus Irenæus and Hyacinth.
14. *Vitalis Felicula* and Zeno.
16. *Juliana*.
22. Cathedra Petri.
Mar. 7. *Perpetua* and *Felicitas*.
Apr. 11. Leo.
13. *Euphemia*.
May 3. *Juvenal. Invention of H. Cross*.
June 12. *Cyrinus, Nabor and Nazarius*.
15. *Vitus*.
25. *Vigil of John and Paul*.
Aug. 1. *Machabees*.
7. *Donatus*.
17. Octave of Lawrence.
19. *Magnus*.
27. *Rufus*.
Sept. 1. *Priscus*.
9. *Gorgonius*.
Oct. 7. *Marcellus and Apuleius*.
Nov. 16. Augustine.
21. *Vigil of Cecilia*.
29. *Chrysanthus Maurus* and *Daria*.

[a] See vol. I. 39, 64, 65; and Siffrin in *Ephemerides Liturgicae* (1933), 202–24.

Dec. 7. *Octave of Andrew.*
11. Damasus.

A few of these have already occurred sporadically in preceding chapters, as, for example, Cathedra Petri, Invention of H. Cross, Vitus; but a group of six MSS. shows much more use of the Gelasian tradition. Of these Pt and Mu agree in the main as to Sanctorale; and Qf (which like Mu is a Comes MS.) does not widely differ. The other three, Can, Ba, Vb, are all Gospel-capitularies. In them, and in Qf also, the Sanctorale forms a separate section from the Temporale, as in the Early Gelasian; and the heading of it in Can is an echo of the heading in the corresponding section of the Early Gelasian Sacramentary (MS. V)[a] 'Incipit capitulare euangeliorum de nataliciis sanctorum'.

Common to this whole group of MSS. are St. Paul's Conversion, St. Peter's Chair, the Invention of H. Cross, the Machabees.[b] Most of them have Emerentiana &c., Zoticus &c., Leo, Cyrinus &c. Three—Pt, Mu, Can—have Vitalis &c. Two, Can and Ba, include Magnus, Rufus; Mu alone has also Juliana.

Here is much sign of Gelasianism, and the group does not stand alone in this. A strong and rather different Gelasian tradition survives in the early part of the Comes Theot. as is shown below (vol. III); indeed its borrowings are greater, for it includes Marius and Martha, Praeiectus, Thomas, Soteris, and the Vigil of John and Paul.

This group is linked also by some other common features: *e.g.* St. Benedict (Mar. 21), Transl. of Martin (July 4), Augustine (Aug. 28), Remigius German and Vedast (Oct. 1), Leodegar (Oct. 4). On the other hand Can is distinguished from the rest by including at Apr. 18 the name of Ursmar of Lobbes (†713).

§ 2. It is further to be noted about the Saints' days that in many cases the Gospel assigned here differs from that given in the Standard series. A redistribution has taken place of the set of Gospels appropriate to Saints' days. In four of these MSS. there is a Commune Sanctorum. It is the same in Can and Ba, but different in Pt and Mu.[c] This feature, therefore, is a later addition to the common ancestor of these texts; and if this is so, the alteration of the Saints'-day Gospels was not due to the development of the Commune but independent of it.

It is noticeable that while five of the six are mainly agreed in their reassignment of the Saints'-day Gospels, Qf makes quite a different reassignment.

[a] Ed. Wilson, p. 161.
[b] Called Felicitas in Pt.
[c] There is none in Vb or Qf.

§ 3. The ferias are taken from what we have called the 'Alternative series'. Indeed this group of 'Gelasian' books is so faithful to that series that there arises a suspicion that possibly that series is itself 'Gelasian' in origin.

§ 4. In the Sunday series and in Lent some points deserve notice. The Gospel of Epiph[5] 1 10 Mt. *Respondens I. dixit Confiteor* is an innovation (Cp. p. 137), but common to four of these books. The additions in Lent, however, vary. Pt and Mu have the Johannine series for Thursdays. In Can the Standard Gospel is given as well at XL[2]v and XL[4]v; while at XL[3]v it is the only one; and it is the same in Ba without the additions. Qf on the other hand has the Standard set, and Vb shows another combination of the two. This suggests that the archetype of this group goes back to the beginning of the 8th century.

§ 5. Though the contents in all these MSS. are so much the same, the framework in places is markedly different. The opening entries show some variation in describing the Christmas masses. The 'circa pullorum cantum' of Pt at 1 is very unusual: 'Ad nonam', 'In nocte', 'Mane primo', and 'In die' are the usual Gelasian directions; and they are found here. A similar direction to that of Pt is found in Barb, *viz.* 'Gallocantu', and it is noteworthy that this is an Italian MS. which has many points of contact with the Gelasian (see p. 203).

§ 6. The Annunciation is called in Pt and Mu 'In conceptione S. Mariae'.

§ 7. In Mu the old titles of the Lenten weeks are preserved—Dominica in XXXa; . . . . in XXa; Dominica V in XLma ad S. Petrum in XVma; Dominica indulgentia. Similarly in the fourth week of Lent Wednesday is 'in mediana' and Saturday is 'in mediana in aurium apertionum†'. The presence of this nomenclature is due to the fact that Mu is a Comes MS. and takes these terms from the Epistle-list. (See below, vol. III.)

§ 8. The heading 'Incipit de Adventu domini' comes in Can, Mu before **260** (Dom v ante natale domini). This is the Advent of five weeks as found in the later Gelasian books and many others of Frankish origin, but the heading is unusual.

§ 9. It is evident from what has been said that there is a good deal of remarkable agreement among these capitularies; but they are not closely enough related one to another to be treated as a homogeneous group like those which have been set out hitherto. Consequently all that can be done further with respect to them is to analyse one of them in full and make some few annotations with regard to the others.

Pt is therefore set out; no attempt is made to describe in full the divergences of the others from it, but some notable variants are given in footnotes.

Such a position is not surprising in a capitulary designed to suit a 'Mixed' Sacramentary; for there is no uniform type of 'Mixed Gelasian'; only a number of books, each compounded, more or less at will, by the addition of Gelasian elements to the Gregorian type as represented by the *Hadrianum* in one of its forms.

In other words the Old Roman Lectionary, which we are studying, has now, under a fresh influence, become disintegrated, and we have overpassed the limits within which its development as an entity can be traced. This disintegration is most clearly shown when the Sanctorale is separated from the Temporale. It is not so in Pt and Mu, but it is in Vb, Ba, Qf, Can.

Analysis of Pt

In nomine domini J. X. incipit capitulare Euangeliorum.

In uig. nat. dom.[a] hora nona **272.** Item circa pullorum cantum **1.**

Item mane **2.** Et in die **3.** Then **4–8** (Nativ[1]) with fe. iv *Fuit Johannes* and fe. vi *Venit Johannes.*

9–11 (Epiph[1]) with **13** and *Ep[1]f.* Oct Epiph has *Ep[1]w.* **12.**

15 (Epiph[2]) with *w.* and *f.* **14.**

20 (Epiph[3]). Fe. iv has *E[3]f.*

Fe. vi has[b] (Mk. 26 iii. 6–15) *Exeuntes Pharisaei* (p. 160).

24, 26 (Fab. and Seb.), **28, 30.**

Emerentiana and Macarius *Ecce ego mitto.*

Conv. of St. Paul = **162. 35. 27** (Epiph[4]) with *E[2]f.* and *E[4]w.*

February. **42, 43.** Epiph[5] Respondens = *T[5]w.* with *E[4]f.* (fe. iv) and for feria vi. 218 Mt. (xxi. 28–32) Homo habebat duos filios . . . audiat (= p. 127).

Zoticus Irenæus and Hyacinthus. *Cum audieritis.*

Valentine Vitalis and Felicula.[c] *Ecce ego mitto.*[d]

55 (LXX) with *w.* and *f.* Cathedra Petri *Venit Jesus.*

March. Gregory has *Sint lumbi.* Benedict *Ecce nos reliquimus.*

In conceptione S. Mariae **54. 57–60.**

Note in the rest of Lent L vii *Cum sero.* XL[2] *Egressus.* The Lenten Thursdays are Johannine. At XL[5]vii *Nisi manducaueritis.*

[a] Mu has . . . ad nonam ad S. Mariam. In uig. de nocte ad S. Mariam. Ad Anastasiam mane prima. Item ad S. Petrum in die.

[b] The word 'has' is used to indicate a change from the Standard Gospel.

[c] Add Zeno here, Can, Mu.

[d] Add Juliana on Feb. 16, Mu.

103 (Pasch)–**108**. Sabb. *Una autem sabbati.* Pasch[1] *Cum esset* = **109**. $P^{1}w.$ and *f.*

April. **11** Nl. S. Leonis *Homo q. peregre.*

119 (Pasch[2]) with *w.f.* Tiburtius V. & M. has *Videns Jesus.*

123 (Pasch[3]) with *w.f.* **112, 117.**

May. **120, 127** (Pasch[4]) with *w.f.* **113** (misplaced), **121.** Eodem die Inventio crucis 256 Mt. (xxiv. 27–35) Sicut fulgur .... transibunt.

124 (Gordian and Epimachus). **125** (Nereus, Achilles and Pancras).

128 (Pasch[5]). In rogationibus = **114. 132, 133,** $P^{5}f.$

134 (Asc[1]) with **135** = $P^{6}w.$ and feria vi = **130.**

129 bis, 131, 136, 137 (Pent)–**140.** Pent v *Conuocatis.* **141.** Pent vii, *Pent s.*

143 (Oct Pent) with *Tf.* and *w.* (feria vi).

Oct Pent[2]† = T^{1} with *w.* and *f.*

June. **144.** Primus and Felician has *Sint lumbi.*

Basilides Cyrinus and Nabor[a] has *Ego sum uitis uera.*

Marcus and Marcellian has 273 Mt. (= 62).

Pent[3] = T^{2} with *w.*, *f.* and *s.* Pent[4] = T^{3} with *w.* and *f.* **155.**

Pent[5] = T^{4} with *w.* and *f.* **156, 157.**

159 (Pent[6]) with *w.* and *f.* **158, 160–3** (Pent[7]) with *w.* and *f.*

July. **164.** July 4. Translatio S. Martini *Vigilate.* **165.**

168 (Pent[8]) $T^{7}w.$ and *f.* **171** (Septem Fratres), **176, 177.**

174 (Pent[9]), $T^{8}w.$ and *f.* **182** (Pent[10]), $T^{9}w.$ and *f.*

St James. *Nihil opertum.*

Simplicius Faustinus and Beatrice has *Amen .... quia plorabitis.*

Abdon and Sennen has *Videte.*

Pent[11] = T^{10a}. $T^{10}w.$ and *f.*

August. Felicitas = **252. 185** (Peter). **186, 189.**

188 (Pent[12]), $T^{11}w.$ and *f.*

Cyriac and Nazarius has *Conuocatis* = **46.**

191, 193, 194, 198, 200, 201, 203.

204 (Pent[13]), $T^{12}w.$ and *f.* **205** (Timothy).

Bartholomew, *Facta est contentio.* **206, 208.**

Augustine *Vigilate.* Passio Johannis B. = **210.**

Eodem die S. Sabinae **209.**

211 (Pent[14]), $T^{13}w.$ and *f.*

September. Nat. B. V. Mariae. 1 Mt. *Liber generationis* and **216. 218.**

[a] Add Nazarius. Can, Ba give Basilides only with *Nolite arbitrari.*

[b] T and Symph has *Nihil opertum* Mu.

214 (Pent[15]), *T*[14]*w*. Feria vi 116 Mt. *Cum venisset* = **41**.
222, 223. Nicomede has *Sint lumbi*.[a] **226**.
219 (Pent[16]), *T*[15]*w*. and *f*.
224 (Pent[17]) with feria iv[b] 151 Lu. (xii. 32–4) Nolite timere .... uestrum erit, and *T*[16]*f*.
228 (Pent[18]),[c] *T*[17]*w*., *s*. and *f*. Matthew, *Cum transiret*. Maurice and Comp.[d] *Ponite in cordibus*.
232 (Pent[19]), *T*[18]*w*. and *f*.
Cosmas and Damian has *Videns turbas*, **237**.
238 (Pent[20]), *T*[19]*w*. and *f*.

October. Remigius and Germanus[e] *Facta est contentio* (**177**). Leodegar *Cum audieritis*. Jerome *Homo q. peregre*.
Pent[21] = T[20], *T*[20]*w*. and *f*. Mark has *Conuocatis* = **86**.
Pent[22] = T[21], *T*[21]*w*. and *f*. **245** (Pent[23]), *T*[22]*w*. and *f*.
Luke *Conuocatis*. Simon and Jude *Haec mando*. **240**.
249 (Pent[24]), *T*[23]*w*. and *f*. Vigil of All Saints 149 Jo. = **123**.[f]

November. All Saints 153 Jo. (xvii. 1–26) Subleuatis oculis .... in ipsis.
243, 244, 247 (Mennas and Martin).
255 (Pent[25]), *T*[24]*w*. and *f*. **250**: Clement has *Nihil opertum*: **252**.
254, 257–60 ('Ebd v ante nat. d.'), *T*[25]*w*. and *f*.

December. **265** (Ebd iv), *A*[1]*w*. and *f*. **263, 266** (Ebd iii), *A*[2]*w* and for feria vi. 69 Lu. (vii. 19–23) Conuocatis .... in me. Thomas *Hoc est praeceptum*.
267 (Ebd ii), **269–71, 268**.[g]

Commune.[h]

Ego sum vitis vera (1)[i]

In nataliciis apostolorum.	Ecce ego mitto (xii).	Cum audieritis (xiii).
In natali unius martyris.	Nihil opertum (viii).	Si quis uenit (ix).
In nataliciis confessorum.	Homo q. peregre (v).	Nemo accendit (vi).
In nataliciis plurimorum SS.	Sint lumbi (x).	Videns turbas (xi).
In nataliciis virginum.	Simile .... thesauro (xx)	Simile .... decem (xix).

The following are the Votives[j] (compare pp. 108–11): **280, 278, 288–90,** In nat. episcopi = **276** and **281**.

[a] Mu, Can have **225**. [b] **204** in Mu. [c] Embertide varies Mu.
[d] Not in most. [e] German and Remedius with *Designauit* Mu.
[f] No All Saints or Vigil in Mu but **242**.
[g] Pt omits Gospel and the heading of the Commune.
[h] For the numbering see p. 107. Mu prefixes 'Expliciunt per circulum anni'.
[i] Mu differs thus: Vig. sac iv; Nl. ubi su. v, vi; Vig. Cf. vel Mr. vii; Nat. Cf. vel Mr. viii. ix and *Si quis vult* = 48; Nl. pl. ss. x, xi; Nl. pl. mrm. xii, xiii; Nl. Virginum xx, xix. *Explicit de Sanctorum*.
Can has only vii, ix: xii, viii: 186, x, xix, xx.
[j] The Votives are similar in Mu, but there is a gap in the MS. in the middle of them and the last three are wanting. Can has fewer, and not identical.

In adv. episc. 107 Lu. *Designauit* (p. 105.)
283, 284 = **282.**
Ad sponsas b. 221 Mt. *Simile . . . . qui fecit* = **51.**
Ad ancillas dei velandas. 122 Lu. *Intrauit J.* = **201**; and **285. 286, 287.** In tempore belli. *Nolite solliciti* = **275.**
In die belli. 243 Mt. *Accesserunt ad J* (p. 147).
Pro pace. 213 Jo. *Cum esset sero* = **109, 274, 273.**
In adv. iudicum. 218 Lu. *Interrogabant J* (p. 162).
Contra judices. m. a. 214 Lu. *Quoniam oportet* = **188.**
Contra ep. m. a. 56 Mt. *Attendite* = **174.**
De iter agente. 82 Mt. *Euntes predicate* (p. 108).
Qn. ad regem sive ad principem itur. 109 Lu. *Ite, ecce ego* (p. 108).
Ad missam votiuam. 136 Mk. *Sedens J. contra g.* (p. 108).
Pro eleem. fac. 104 Jo. *Nisi granum* = **193** and [151 Lu. (xii. 32) *Nolite timere.*][a]
Pro salute viuorum. 214 Lu. *Duo homines* = **188.**
Pro infirmis. 65 Lu. *Intrauit J. Caph.* **292, 294** (p. 108).
In agenda m. 41 Jo. (v. 24–9). *Amen . . . . Qui verbum* (p 105). **293, 295.**
'Explicit Breviarium.'

Note some divergences from the Standard in Saints'-day Gospels common in this group, with the variants of Qf.

Group	*Qf*
7 Silvester. Homo q. peregre.	
12 Felix. Sint lumbi.	
14 Marcellus. Vigilate.	
30 Vincent. Si quis vult.	
53 Gregory. Sint lumbi.	153 Mk. Videte, vigilate = $T^{25}f$.
111 Tiburtius &c. Videns J.	Haec mando.
113 George. Nemo accendit (Barb).	Si quis vult.
125 Nereus and Achilles. Ecce ego mitto.	
131 Urban. Nemo accendit.	Haec mando.
146 Primus and Felician. Sint lumbi.	
149 Basilides. Nolite arbitrari.	Haec mando.
154 Mark and Marcellian. **62.**	Cum audieritis.
158 John and Paul. Ego sum vitis uera.	Amen . . . . quia plorabitis.
177 Apollinaris. Hoc est praeceptum.	
181 Abdon and Senne. Videte.	Sedente J.

[a] from Mu.

189	Sixtus &c. Hoc est praeceptum.	
190	Cyriac and Nazarius. Conuocatis = **46** *or* Sedente.	Descendens = **25.**
194	Tiburtius. Nihil opertum.	Cum persequentur.
203	Agapitus. Nisi granum.	
205	Timothy and S. Nihil opertum.	
210	Felix and Adauctus.	Ponite in cordibus.
216	Nativ. B.V.M. Liber generationis.	
218	Protus and Hyacinth. Si quis vult.	
226	Euphemia L. and G.	Cum audieritis.
236	Cosmas and Damian. Videns J.	
239	Mark. **46.**	
240	Callistus.	Videte ne quis.
243	Quatuor Coronati. Haec mando.	
247	Martin. Homo q. peregre.	
251	Clement. Nihil opertum.	

THE RELEVANT MSS.

Pt. Paris, Bibl. Ntle. MS. 262. G-B which seems to be of the 9th century with a capitulary of later date (10th or even 11th century) prefixed. The analysis of this MS. is given above.
f. 1. Capitulary. f. 11. Gospel preliminaries. ff. 247. 345×270.

Mu. Besançon MS. 184. A Comes-list occupies ff. 57–73. It has been fully described by Dom Wilmart in *R.B.* xxx (1913), pp. 25–69 and 124–32. As a Comes it comes fully into question later in Vol. III; but the list so far as the Gospels are concerned comes into question here. It is assigned to the beginning of the 9th century.

Qf. Paris, Bibl. Ntle. MS. Nouv. Acq. 1541. Comes of the 10/11th century from St. Maximin at Trier.
f. 1^{v}. On purple, and within a border: 'In nomine domini incipiunt epistole cum euangeliis ordinatim recitandę in diebus priuatis seu in sanctorum nataliciis'.
f. 2. A majesty 'Rex regum'.
f. 2^{v}. On purple. The Epistles and Gospels begin at Adv^{I}.
f. 3. An inserted leaf with a list of relics &c. of St. Maximin. (12th cent.).
The contents are disappointing: the biblical references to the chapters are wanting and so are the ferias (in spite of the heading), except in Lent, Easter-week, Whit-week, and Embertides.
But note the rubric 'Si infra pentecosten euenerit ieiunium quarti mensis, legantur hę duę lectiones. Sin autem, una earum. Et quarta feria, sexta, et sabbato cantetur alleluia nec flectantur genua.'
f. 141^{v}. The Sundays after Oct Pent (with September Ember-week).

f. 174. 'Incipiunt epistolae cum euangeliis ordinatim recitande in sanctorum nataliciis' (Silvester–Andrew).

A leaf from the Votives is misbound at All Saints.

Can. London, British Museum, MS. Tiberius A. ii. German G-B of the early 10th century, given by King Athelstan to Christchurch, Canterbury (f. 14). See *A.L.M.*, pp. 35–7. Perhaps it was a gift to Athelstan from the Emperor Otto (936–73), his brother-in-law; for Athelstan was a great receiver of MSS. as well as giver.

The inclusion on April 18 of Ursmar of Lobbes (†713) suggests Flanders as the place of origin.

f. 201. 'Incipit capitulare evangeliorum de circulo anni.' ff. 218. 240×176.

Ba. Brussels, Royal Library MS. 11175. G-B of the 10th century. Rebinding has eliminated any traces that there may formerly have been of provenance.

f. 153. Capitulary: only one line is allowed for each entry, and there are no Stations given.

After the Temporale follows the Sanctorale, which is almost exactly the same as that of Can.

Votives follow: 'Incipiunt euangelia de diuersis causis'.

This section begins with a short Commune thus: VII, IX; XII, XI, VIII; IV, V; *Homo q. nobilis* = 168, X; XIX, XX. (See p. 108 for references.)

The Votives that follow are few and mainly familiar (pp. 108, 110), 278, 289. In adventu episcopi *Designauit.* 283. Letania in tempore belli, 150 Lu. = 275. War = 164. 274. Judges = 188. Travellers *Euntes predicate.* Votive mass *Sedens J. contra gaz.* Pro salute viuorum = 188. Agape *Intrauit* (Lu. vii. 1–10), 294, 292, 293, 295.

'Finis capitularum de euangeliis.'

Vb. Valenciennes MS. 93. G-B of 11th century probably from Elno (St. Amand) as it includes at Sept. 18 the Elevation of the Body of St. Amand.

The contents are similar to those of Can but are later in date, to judge from additional Saints' days such as the following:

April 25. Mark. *Vigilate.*

June 1. Nicomede. *Si quis vult.*

July 3. 'In nativ. Thome apostoli. *Hoc est preceptum* and *Thomas unus.*

11. Trsl. Benedict. *Nemo accendit.*

22. Mary Magdalene. 74 Lu (vii. 36–50) *Rogabat J.* (p. 189) and 211 Jo. *Maria autem stabat* = 107.

Aug. Inventio Stephani. *Ecce ego mitto* = 4; and *Vae vobis* = 222.

6. Transfiguration. 87 Mk. (ix. 2–9) *Assumpsit J.* p. 78.

Sept. 18. 'In eleuatione corporis S. Amandi.' *Sint lumbi.*

22. Maurice.

30. Jerome.

Oct. 2. Leodegar.
9. Denys and Companions.
The Dedication feast comes between Oct. 18 and 27.
More unusual matter is found after Whit-week, for we read: Post dies pentecost' De S. Trinitate 24 Jo. *Erat homo.*
The series of Sundays after Oct Pent follows with ferias from the Alternative list; but T^{4} has for its ferias 174 Lu. (cp. p. 180) and 103 Mk. T^{5} has 72 Mk. 50, and 160 Lu. p. 162. T^{11} has 214 Lu. and 159 Lu. T^{14} has 61 Mk. and 75 Lu.[a] T^{16} has 73 Lu.; and = $T^{16}w$. T^{17} has 26 Mk. again (p. 208) and 173 Mt. T^{24}vi is 218 Mt. (p. 127).[b]
Advent also is peculiar. Adv^{2}vi has Mk. 1; and the Ember Friday has 6 Jo. *Johannes testimonium.*
The Sanctorale (Stephen–Thomas) follows the Temporale. There is a long Commune with many Votives including a set of masses for the week-days; Monastic masses—Pro abbate, Pro congregatione, &c. Also at the end, for Nov. 2, is added Solemnis commemoratio defunctorum.
f. 132. In nomine d. incipit breuiarium euang. per. t. a.
f. 132^{v}. In vig. nat. d. 272.

CHAPTER XII

Gospel-Series Books

IT has already been mentioned that the MSS. of the series of liturgical Gospels (G-S as distinct from G-B) has valuable evidence to contribute (p. 60); but it is only of a supplementary nature. These MSS. indeed sometimes vie in antiquity and beauty with the G-Bs; but they do not tend to preserve the form of the Old-Roman capitulary. Some of them, however, have been selected as specimens to serve here, especially such as illustrate or copy some of the different stages of evolution in the capitulary which have been already described above.

A

Far. This MS. has already been described (p. 78). It is one of the best authorities for the Standard series, and indeed has furnished us with the numbering of the Gospels which has served us all through. It is the only G-S so far known which faithfully represents the Standard-series.

B

Qk. Paris, Bibl. Ntle. MS. Latin Nouv. Acq. 1203.[c] An elaborate G-S written by Godeschalc, *circa* 780, for Charlemagne

[a] Embertide comes here. [b] Some of these came in English uses, especially York.
[c] See a description in *D.A.C.L.*, vol. iii. 707–10, with plates; and F. Piper's tractate *Karls des Grossen Kalendarium und Ostertafel* (Berlin, 1858).

and his wife Hildgarda in view of his journey to Rome to meet Pope Hadrian at Christmas 781. The circumstances are described in a hexameter poem at ff. 126^{v}, 127. The book is sumptuous but very illegible in places owing to the perishing of the gold and silver rubrics. The liturgical gospels are written out in their liturgical order beginning 'In vig. nat. d. hora nonae. Statio ad S. Mariam'.

§ 1. This MS. represents the Martina type of G-B, and the additions to that type (Chapter IV above) are few. It seems to have been designed as a model-book, for it has a numbering of its own, which, naturally, being of this type differs from the numbering of Far. It begins with **272**; then, after **1–8**, comes Martina (as No. IX), and after **9, 10** come the three days which are regularly added in this type after Epiphany (Theoph i–iii). The numbering therefore differs from the start. Also there are only seven Sundays preserved of the ten provided for use after Epiphany in the G-Bs. Further, increasingly as the MS. proceeds, the Saints' days are not provided with a Gospel in full but only with a reference; or else they are tacitly omitted.

§ 2. To some extent there are additions as well as omissions: ferias follow LXX (**34** and **37** are adopted); the gaps in Lent have been filled up in ways such as we already know. The additional Sundays after Pentecost have come into June and October. The net result, on balance, is that the final Gospel of the year **271** is here numbered 206. At f. 106 is the colophon 'expliciunt euangelia anni circuli secundum ordinem romanam'.

§ 3. There follows a small Commune Sanctorum at f. 106^{v}, thus: 'Incipit de nataliciis sanctorum'. It contains 14 items, I–IX, XIV, XI, XII, XX, XXI (see p. 107). This in turn is followed by Votives; fourteen of them correspond with the Standard type, and there is a score of others which do not, but have become familiar here. Thus the total number of Gospels or entries is 249 as against 295.[a]

§ 4. The variation otherwise as compared with the Early-Martina type is not large. At **95** the rubric is 'Sabbato vacat. Dominus Papa dat elimosinam pauperibus'. There is almost no trace of the 'Alternative ferias'. The list of Saints is largely reduced; but otherwise it corresponds with the Martina type.

§ 5. This large reduction is facilitated not only by the provision of a Commune, but also by the addition at f. 121^{v} of a complete Kalendar,[b] with a set of chronological tables ranging from

[a] The first 10 of these Votives have no number assigned to them in the MS.

[b] Printed in full by Piper, *ut supra*.

779 to 816. This is accompanied by a note at the year 781 recording the presence of Charlemagne with the Pope at St. Peter's for his son's baptism in that year. This Kalendar does not altogether correspond with the days found in the Gospel-series, but it largely supplements them. It differs alike from the Standard and the Martina set both by omission and addition. Among the noteworthy entries are the following.[a]

Jan. 1. Circumcision.
2. Genoveva.
17. Anthony.
Feb. 8. 'Sci. Timothei Ap.'
16. Juliana.
Mar. 2. Macra (of Reims).
7. Perpetua.
25. 'Conceptio Scę Marie.'
Apr. 13. Euphemia.
22. Leo.
May 3. Invention of Holy Cross.
29. Maximin (of Trier).
31. Petronilla (see p. 103).
June 1. Nicomede.
5. Boniface.
8. Medard (of Noyon, &c.).
12. Nazarius.
30. Martial (of Limoges).
July 3. 'Sci. Thomae Ap.' (see p. 213).
8. Kilian (of Würzburg).
10. 'vii. fr'm cu. matre.'
Aug. 1. Eusebius.
22. Symphorian.
Sept. 22. Maurice.
30. Jerome.
Oct. 1. Remigius.
9. Dionysius.
25. Crispin and C.
31. Quintin.
Nov. 29. (*l. h.*) Sabinius Ep. and Mr.

Some of these are of local interest; others show the continuance of the Gelasian tradition.

The entry on Feb. 8 seems to be unparalleled. The entry of St. Thomas's name might be expected here, for it occurs on this date in other authorities. Possibly Timothy is placed here in error because Thomas appears lower down at July 3, a place found in Martyrologies with the note 'at Edessa' and in some Kalendars[b] as well as above.

The conjunction of the G-S with a Kalendar so different is a fact of great interest, and the more so because the date is fixed. It shows very clearly the need that was felt in the heyday of the Carolingian revival to supplement the local and conservative Roman models by additions representing the Frankish interests and devotions.

[a] Besides the recently added Apostles' days—James, Bartholomew, Matthew, Luke, Simon and Jude.

[b] *e.g.* the Corbie Kalendar printed by Staerk, i. 209.

C

Lm. A later stage in the development of the series is exhibited by MS. Lm (London, British Museum, MS. Addl. 20692).

Here the form of the capitulary is still preserved, but the Saints' days are largely omitted in view of the provision of a Commune; other opportunities also are taken of saving repetition by giving a cross-reference.

§ 1. In general the Standard series is the one followed, but the series begins with **272**. The direction at No. **1** is 'in Gallicantu'. Five weeks only after Epiphany are retained; and, in accordance with later custom, the gospel given for Theoph[5] is *Respondens J.* . . . . *Confiteor* (see p. 137). Alternative ferias are used. Those added at LXX and LX correspond with Re (see p. 184).

§ 2. In Lent the gaps are filled up. At XLv there is an unusual Gospel = **221** (p. 242). Holy Week begins with 'Dominica indulgentiae'; XL[6]iii has the Marcan Passion; and nine ff. are inserted at this point filled up with the Johannine Passion to be used alternatively here, being No. **93** in a longer form extending to the end of chapter xvii.

§ 3. In Eastertide, at **109, 110,** and at **114** (Litania Maior) the later usage has come in (see pp. 143, 77). Subsequently a full use is made of Alternative ferias. These appear also in fairly full degree after Pentecost and in Advent. At the end of the year, for T[25] before **260** the Gospel already assigned above to Theoph[5] is repeated. Then after the heading of Advent comes **260** called Dom[26].

§ 4. For the Saints' days some additions are included—James, Bartholomew, Matthew with Vigil, among apostles. The Assumption has a Vigil with *Exurgens*. Note also the Invention of the Cross; and as an alternative for the Decollation of St. John Baptist 143 Mt. *Audiuit Herodes*.

§ 5. The Commune contains 16 usual items, i–ix. Then *Si quis vult* = **191**; xiv, xv, xii, xi, xx, xix (see p. 107).

§ 6. The Votives are a small collection of 13, only 4 of which come from the Standard series.

D

Be. Brussels, MS. 9219, is a G-S probably of the 11th century from Aachen. It keeps close to the Standard tradition in many respects; but it will serve here as an example of the piecemeal separation of Sanctorale from Temporale.

§ 1. The first part of the MS. (probably eight quires of eight) is wanting. It began apparently with Advent. Actually f. 1 has the end of XL^{6}ii: and thence it runs to Pent vii, postponing the Saints and usually omitting the ferias. The Saints of April, May, and early June follow; then four Sundays T$^{4, 5, 3, 2}$ (called Pent$^{1-4}$) and the Saints of the end of June (**156–62** with St. Leo). July has five Sundays after the Apostles, T$^{6-10}$ with three Saints' days only (**177, 180, 181**). August includes Oct Apost^{5} (T^{11}) with the Saints of that month much as usual, but including Vig. Marie *Exurgens*; September has **216, 218, 223, 225, 226, 236, 237,** and October has **239, 240.** Then follow the Sundays and Embertide of September, Lawr$^{1-6}$ (T$^{12-17}$), a 'Vacat' Sunday (T^{18}), Dom xvi (T^{19}) **238**; Dom xvii (T^{22}) **245**; then **233**; and Ang^{3} with **234.**

The Saints are then set out from SS. Simon and Jude to St. Martin followed by Ang^{5} (T^{23}) **249,** three Saints and Ang^{6} (T^{24}) **255**; then the section ends with St. Andrew and its Vigil.

The Votives were begun, but only four were copied; and the vacant space was used up for miscellaneous documents (ff. 76^{v}–80).

§ 2. The main interests of this G-S lie in the clumsy attempts that it made to separate the Sanctorale, and in the absence of most of the ordinary ferias, and of any attempt at a Commune. But other points also deserve notice.

§ 3. Some few additions have been made to the early list of Saints' days:

May 3. Invention of the Cross. *Erat homo.*
June 28. Leo. *Homo q. peregre.*
Oct. 28. SS. Simon and Jude. *Ponite.*
Nov. 1. All Saints. *Videns J.*

§ 4. The topographical note (as vol. I, p. 29) is preserved at June 2, 18, 19 but there are no others. Similarly two churches are indicated, for at June 9 is the direction 'in basilica S. Stephani' (*ibid.*, p. 113), and at June 19 'ad S. Vitalem' (*ibid.*, p. 107).

These are signs of adherence to the old tradition, probably that of the Martina type, which seems to have been specially centred at Aachen. The late insertions at f. 79^{v} show a close connexion then with the chapter of the Cathedral at Aachen in in the 14th century. After f. 80, which ends the eighteenth quire, are added four quires of eight containing a series of Select Masses (ff. 81–110).

But the general impression left by this G-S is one of careless disregard of the tradition.

E

Rg. Rylands Library, Manchester, MS. 7. ff. 167. 190×145. A fine G-S written for the Abbey of Prüm and dedicated to the Blessed Virgin by Abbot Rupert (1026–68) in an inscription on f. 1. On f. 3^{v} there is an introductory formula to the reading of a lesson with notation. The Gospels begin at f. 7^{v}. For the many illuminations see James, *Catalogue*.

This MS. in some respects corresponds with the preceding, but the Sanctorale (f. 130^{v}) has been separated from the Temporale and is given at length though helped out by cross-references; there is no Commune. It represents therefore an advanced state of disintegration of the old capitulary.

§ 1. The Johannine Gospels are used for Lenten Thursdays.

§ 2. The Alternative Ferias occur throughout. The Embertide follows T^{2}. A note of a change in the place of the September Embertide is emphasized by a rubric.

§ 3. The list of Saints is of special interest because both date and place are known. A number of them have unusual Gospels.

Feb. 22. Cathedra Petri remains embedded in the Temporale, as well as having a place in the Sanctorale.

Noteworthy are the following:

Feb. 22. Cath. Petri.
24. Matthias.
Mar. 7. Perpetua and Felicitas.
21. Benedict.
Apr. 23. Adalbert (added to George).
May 3. Invention of Cross.
July 4. Udalric.
July 11. Trsl. of Benedict.
July 24. Vig: James.
Aug. 1. Septem fratres (added to Vinc. Petri).
19. Magnus.
Sept. 9. Gorgonius.
20. Maurice.
Oct. 1. German, Remigius, &c.
2. Ledger.
9. Denys, &c.
10. Gereon.
16. Gall.
Nov. 12. Cunibert.

The Saints of the Standard list often appear here with a changed Gospel.

§ 4. At f. 161 there is a considerable number of Votives of the newer date, and a Set of Gospels for the Masses of a week, thus: Dom. Trinity—ii Angels—iii H. Spirit—iv Wisdom—v Charity—vi Cross—sabb. B.V. Mary.

There is no need to go further down the stream of the tradition or cite more than these few instances of a G-S, in order to

show the break-up of the Old-Roman Gospel-capitulary. Still less would there be anything to be gained for our present purpose from books which contain merely a selection of the set of Gospels.

XIII

Marginalia

A. *Two Old English G-Bs*

THE value and the shortcoming of the evidence of the marginal notes, inserted into a G-B in order to describe the liturgical usage, may be well illustrated by two famous Old English Gospels, one at Oxford, Bodl. MS. 441 (2382), and the other at Cambridge, Univ. Libr. Ii. 2. 11. These are very closely similar, but differ in minor details. Both MSS. belonged to Archbishop Parker. The Oxford one (O) is *B.M.L.* 233; the Cambridge one (L) is *B.M.L.* 833, and was one of the books formerly given by Bishop Leofric to Exeter Cathedral (see p. 198).

The notes given in St. Matthew are mainly normal, but some few are individual, *e.g.* the use of Mt. vii. 7 *Petite et dabite* for Rogation Day (cp. p. 136), of viii. 19 *Et accedens unus* for Epiph^{4}iv. There is more that is unusual in St. Mark, because that Gospel was very little utilized in the earliest forms of capitulary, and only began to be more used in the later stages when new occasions called for new gospels, and variety was setting in. This is especially the case where parallel passages from St. Mark were brought into usage, either along with, or independent of, the parallel passages already used from St. Matthew or St. Luke. This provision of alternatives, technically called 'Concordia', is found in a number of cases here.

The two MSS. occasionally correct, or amplify, or differ from, each other; but even so it is clear that the scribe was careless, and not innocent either of occasional lapses from accuracy or even omissions of individual entries or groups.

§ 1. The general character of the capitulary represented by these notes is clear. It followed the Standard series, and its differences therefrom were mainly such as already have emerged in earlier parts of this inquiry. It ended the time after Epiphany at Epiph^{4}; and in the summer it reckoned twenty-five Sundays after Pentecost. The ferias are taken from the Alternative series, which is fairly fully represented.

§ 2. Nativ^{1} has *Erant Joseph*, the Epiphany has an Octave with No. 13.

§ 3. In Lent the Johannine set of Gospels is used for the Thursdays; gospels have been also provided for L vii *Cum sero*, XL[2] *Egressus Jesus*, and XL[5]vii *Nisi manducaueritis*. The Marcan Passion has come in for Tuesday in Holy Week.

§ 4. Easter Saturday and Low Sunday have *Una sabbati* and *Cum esset sero*, unlike the Standard.

§ 5. The Summer Embertide was apparently in the third week after Pentecost.

§ 6. The part of the implied capitulary which it is most difficult to discern or describe is that concerning the Saints. Those that are to be expected everywhere, and have special Gospels peculiar to them, are found here—such as **4, 5, 6,**[a] **35, 117, 120, 156, 157, 160, 161, 162,**[b] **165, 191, 192,**[c] **210, 237, 258, 259.**

On the other hand, no notice is discernible of many others, either separately or by reference to the Commune: **12, 25, 48, 113, 125, 144, 155, 158, 164, 170, 171, 177, 186,**[d] **222.** It is specially noticeable that there is no sign of **42** Purification, **196** Euplius, **206** Genesius, **225** Nicomede.

For St. Peter Mk. viii. 27 is added as a 'Concordia' for **161.** St. Augustine is added to Hermes with **205** not **208.** The Invention of the Cross and not the Exaltation has *Erat homo* **223.**

§ 7. The Commune consists of a dozen Gospels; all of them are drawn from the Standard series, except Lu. x. 1– . *Designauit d.* (p. 186) set down here for Apostles; but the Gospels are not always utilized in detail as is commonly the case.

§ 8. There is no sign of any Votives, but **92** is set for Dedication and Coronation, as well as for XL[5]iv.

From what has been said it is evident that the entries represent the Roman capitulary in a late stage of its disintegration.

B. *The Burkard G-B*

The most famous and perhaps the most valuable set of marginal notes for our purpose is to be found in the G-B of Burkard of Würzburg (cons. 741). It has been fully described by Morin[e] and by Beissel.[f] The MS. is at Würzburg Univ. Library (Mp. theol. f. 68). It contains a number of liturgical indications on the upper margins, and crosses in the text. Its general character is clear. Burkard, as an Anglo-Saxon, inherited a double tradition:

[a] So in O; but L assigns it to Confessors, and has 14 for this or any Confessor.
[b] For St. Paul and St. Benedict also.
[c] *Nisi granum* **193** is assigned to XL[6]iii. Cp. Pj, Va in IXc (p. 171).
[d] *Homo q. nobilis* **186** is assigned to Gregory and not 53.
[e] *R.B.* x (1893), 113 and ff. [f] *Entstehung der Perikopen*, ch. xii.

the one comes from Rome, and the other is that from S. Italy which is best known from the Lindisfarne Gospels and a group of other MSS. which are of the same family.[a]

The marginalia are drawn from both sources, sometimes from the one and sometimes from the other. Not infrequently both alternatives are given. The list of Gospels that can be made out from these marginalia is incomplete; but it seems safe to regard it as the English-Italian list amplified by additions from the Roman list, rather than as the converse; for the framework of the record is that of the Lindisfarne Gospels.

This Roman list is not later than the early years of the 8th century; and so far as it goes, it is the earliest authority available for the Roman Capitulary.

§ 1. Between LXX and Oct Pasch there is a fairly full Roman list, and many of the entries record the Roman Station. But there is no sign of Ash Wednesday or of the three following days[b]; nor of any Thursday in Lent before Holy Week; nor of XL^{2}. The Lenten order has been upset by adherence to the old custom about the scrutinies. For example *Jam die festo mediante* is not in its usual place at No. **84** as XL^{4}iii, but at XL^{4}vii. No. **73** is not, as usual, at XL^{2}vi, but at 'Dom v^{a} quando symbolum accipiunt'; the Station 'in Vestine' remains[c] at XL^{2}vi with a different Gospel, *viz.* Mt. xxii. 1. The Gospel Jo. x. 11–16 has been taken from its place as No. **119** (Pasch^{2}) to serve as XL^{3}vii, 'post scrutinium'.

On the other hand XL^{5}vii, which has no Gospel in the Roman series because of the Papal Almsgiving on that day, is here provided with a Gospel from the non-Roman source, *viz.* Jo. viii. 31 *Si manseritis.* (p. 65.)

§ 2. In other parts also of the year the Roman list is much in evidence. Three of its four Christmas masses are noted, with one Italian added; the Roman one not included is the chief one (No. **3**). Between Epiphany and Lent there is little Roman material mentioned but St. Gregory's day. The Sundays after Epiphany are a non-Roman set. Between Low Sunday and Oct Pent vi, some of the days are provided from one source and some from the other: there are only a few ferias, except in Whit-week, which is Roman; but an alternative set for Ember-days is provided. Sundays after Pentecost are only two, Nos. **163** and **168**. For

[a] G. Morin, *Anecdota Maredsolana*, i. 426 and ff.; compare similar notes in Reims, MS. 9, for St. Luke and St. John only.

[b] No. **59**, the Roman L v, is called 'De puerum centurionis' as in Lindisfarne.

[c] Miswritten here as XL^{2}iv; but this is rightly given as 'Ad S. Ceciliam' at Mt. xx. 17.

Advent there are five Sundays, reckoned backwards from Christmas; some of them are Roman (**267, 268**) and others not. Also two ferias are provided in each of the first three weeks, which, like the corresponding Sundays, are S. Italian. The Roman Ember-days are only partly given, and clash with the Italian Sunday-scheme.

§ 3. In the Sanctorale the Roman tradition is the stronger. The entries cannot be taken as complete: they number some 30 as against 8 or so which come from the other tradition.

§ 4. This is not the place in which to discuss in detail the non-Roman elements or their relation to the 'Lindisfarne' series. Suffice it to note that they add a Gospel for Christmas, two or three for Epiphany, and a set of four Sundays following; a number of alternatives for the first week in Lent ('In quadragesima Pascae'); none in the second week; three in the third and fourth weeks, and one in the fifth.

§ 5. The nomenclature of Lent is curious: the ordinary reckoning from Quadragesima prevails in the Italian entries, but the Roman entries are almost entirely reckoned from Septuagesima, on the plan that $LXX^2 = XL^1$, and so on. In Holy Week we find for the Roman entries 'Ebdom vi', 'Ebdom maior'; and on the Monday and Tuesday a curious reckoning thus: In LXgisima I ebd feria ii ad SS. Nereum et Achilleum; and In LXgisima IV ebd feria vi† ad S. Priscam. The Gospels are **97** and **98**.

Two Italian alternatives are provided: Dom. de indulgentiis has the Marcan Passion; and 'In Sabbato sancto mane' Mk. vii. 32 Adducunt ei—the 'Effeta' lesson is given as well as No. **102** 'ad missa'.

§ 6. Among the entries which do not belong to the Standard Roman tradition are some which bear upon our inquiry:

The Invention of H. Cross has *Simile . . thesauro* (**24**).

St. John Evangelist has Jo. i. 1 (**3**).

St. Vitus has Mt. ix. 35 (= **291**) *Et circumibat*, and not (as above) *Nolite arbitrari*.

The Vigil of SS. John and Paul has **158**, and the day itself has Mt. xx. 20. (*Tunc accessit*) and Jo. xii. 20 instead.[a] St. Januarius has a vigil (Jo. xii. 33), which it shares with St. Lawrence; and for its day it has *Homo quidam peregre*.[b]

The Beheading of St. J. B. has Mt. xiv. 1 (which also occurs in Rc, Mil, and some later Roman books), 'In decolatione S. Johan-

[a] A similar transposition occurs at SS. Peter and Paul: and there are Italian alternatives added. Also at St. Andrew, where the Gospel for the day is Italian.

[b] The reference seems doubtful: should it be verse 33 or 44 as in Spanish books for XL^5vi?

nis Bapt.', as well as the Roman No **210** (Mk. vi. 14) with the heading 'Depositio Helisaei et S. Johannis Bapt.'

It is not often that marginal notes are so valuable as these.

C. *Various MSS.*

For the most part it must be admitted that the liturgical marginalia of early Gospel-Books are apt to be disappointing. If the notes correspond with familiar types, they call forth no special interest; if they present some unusual features they are tantalizingly incomplete. A few of such books may be noted.

§ 1. In British Museum MS. 1. A. xviii there are two sets one in black ink and the other in red. They suggest clearly a fusion of Roman with Gelasian or S. Italian material, but it is difficult to interpret and appraise.

§ 2. The few notes added to the Cambridge Univ. Libr. Kk. 1. 24, an Irish book, point clearly to a Roman origin. It gives two Gospels for the Assumption, like the Early Series; but there is little more to be gleaned from it.

§ 3. The St. Augustine's Gospels, Oxford, Bodleian Library MS. Auct. D. 2.14, point clearly to the use of a Commune also: the entry 'De sapientia' at Mt. xi. 25 is interesting, and Mt. xiii. 1 shows the use of Concordia at LX. The entry 'Ad parvulos' at Mt. xix. 13 suggests the Scrutiny. Other entries show the use of a full set of Sundays after Pentecost; so the notes are not probably derived from the older types of Capitulary. At Jo. vii. 14 'In medio penticoste' seems to show the use of this term for Lent, for it belongs to XL^{4}iii.

§ 4. The Irish Gospels of Tours, Paris Bibl. Ntle, Nouv. Acq. Lat. 1587 (see *D.A.C.L.* v. 826, No. 121), also seem to refer to the earlier series by having two Gospels for Litania Maior; but the list has the Johannine Gospels for Lenten Thursdays except at XL^{5}v and includes some Alternative ferias as well as some of the additional Saturdays found in IXA.

Here are plenty of interesting points, deserving further study; but it would be difficult to carry it through successfully, even with the unusually full series of notes which is available here in this MS.

These rough indications must stand as some examples of the nature of this sort of evidence—its value and its limitations.

ADDENDUM

Dom Bothe's view [*Eph. Liturg.* xlvii (1933), p. 423] that 'Mariae' is the original reading attracted me formerly; but the maxim 'Difficilior lectio potior' applies here: and fuller acquaintance with the MSS. and their groupings reinforces the maxim. The reading 'Mariae' finds some little support in Early Graduals;[a] but there is far less evidence there than in these lectionaries: and in them the heading, when given, stands not for an additional entry to Oct Dom No. 8, but as the title of that day itself.[b] The mass of Oct Dom which follows could as well be described as 'Mariae' as of the Octave: but that cannot be said of the Gospel provided for Martina.[c] When Angelo Rocca at the close of the 16th century described the much-decayed mosaic,[d] he took the central figure of the group to represent Our Lady: but the church and altar is that of St. Martina, and the two other figures were the popes who had erected and adorned her church. Presumably therefore Rocca's identification was mistaken. Even if not, Martina holds the field here in the MSS. and the church. The reading 'Mariae' at Oct Dom was probably helped by the Station of that day being 'ad S. Mariam', given in certain MSS, but not found in those Graduals that preserve the reading 'Martinae'.

[a] Vol. I, p. 81 and f.
[b] e.g. *P.L.* lxxviii. 649 'De S. Maria in Oct Dom'.
[c] St. Amand has 'S. Martinae uxoris Adriani'.
[d] *P.L.* lv. 475.

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INDEX OF ABBREVIATIONS

AA.SS. *Acta Sanctorum* (Bollandist).
A.L.M. *Ancient Latin MSS.* (Warner).
D.A.C.L. *Dictionnaire d'Archéologie Chrétienne et de Liturgie* (Cabrol and Leclerc).
Eph. Lit. *Ephemerides Liturgicae* (in progress).
G-B. Gospel-Book.
G-S. Gospel Series.
H.B.S. Henry Bradshaw Society.
L.P. *Liber Pontificalis* (Duchesne).
LXX, LX, L. Septuagesima, Sexagesima, Quinquagesima.
P.L. *Patrologia Latina* (Migne).
q. quidam.
R.B. *Revue Bénédictine* (in progress).
R.H.E. *Revue d'Histoire Eccélsiastique* (in progress).
XL. Lent.

In general: † indicates a faulty reading, superior figures denote the Sunday or the week, while Roman figures stand for the several ferias of the week, both in XL and other seasons—such as Adv., Nativ., Epiph. or Theoph., Pasch., Pent., Trin., and the like.

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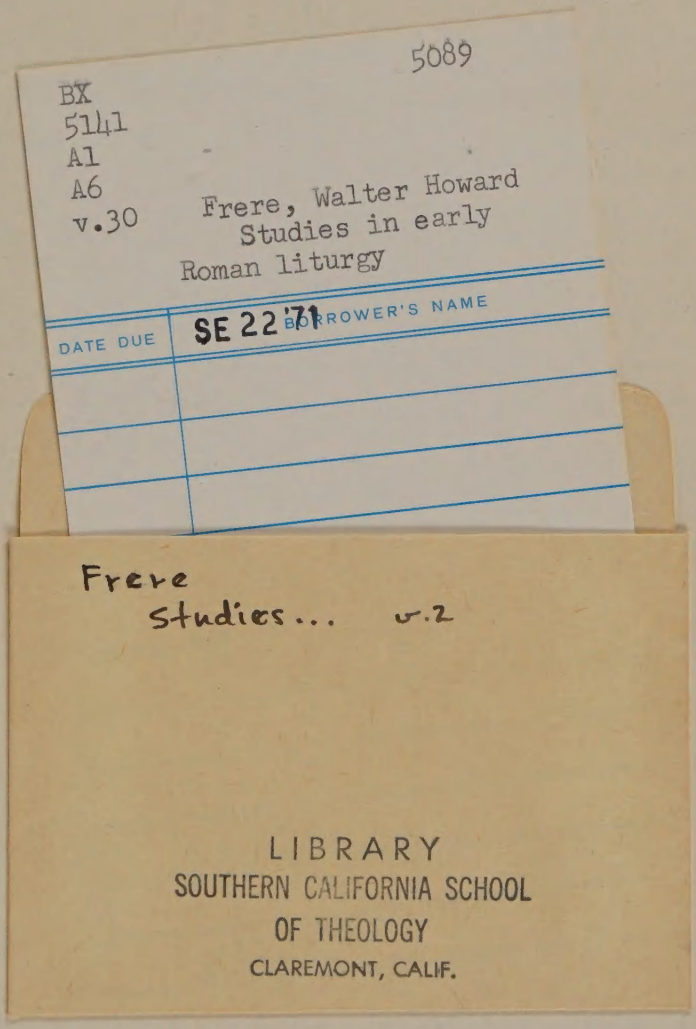

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